

THE
BURNING-BUSH,
NOT
CONSUMED:

H. O. 67

Wherein, either vnder all deepe sense
of Wrath, or hardnesse of Heart, one
may iudge, whether he be the Childe
of God, or not, &c.

*Chiefly receiuing full satisfaction, concerning
the sinne against the Holy Ghost.*

Perused by I. D. and diuers other Diuines.

Secret things belong vnto God.

1. THESS. 5. 9.

*For God hath not appointed vs to wrath, but to obtaine saluation by
our Lord Iesus Christ, who died for vs, that whether we wake or
 sleepe, we should liue together with him.*

LONDON,
Printed by G. M. for William Sheffard, and
are to be sold at his shop entring into Popes-
head-Alley out of Lombard street. 1627.

BY THE COURT

CONVICTED

That the said [illegible] is guilty of the crime of [illegible] and is sentenced to [illegible] years of imprisonment.

And the court orders that the said [illegible] be committed to the custody of the [illegible] for the term of [illegible] years.

And the court orders that the said [illegible] be kept in the [illegible] until the expiration of the term of [illegible] years.

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And the court orders that the said [illegible] be kept in the [illegible] until the expiration of the term of [illegible] years.



TO THE RIGHT
WORSHIPFULL,

Mr. WILLIAM TOTHIL, and
Mr. FRANCIS DRAKE, Esquiers
Iustices of the Peace, &c. And to the no
lesse religious and vertuous Gentlewomen

M^{rs}. KATHERINE TOTHIL, and

M^{rs}. IOANE DRAKE, their

Wiues, the increase and

perpetuitie of all

happinesse, &c.

Right Worshipfull :



*S my wandring
Thoughts were mu-
sing which way I
might best acknow-
ledge with perpetuall thanks,
that duty which my best loue oweth*

The Epistle

vnto you many vnderferued by-
past kindnesſes, this little Book (then
readie for the Preſſe) did ſtep forth,
proffering ſo to accompliſh my de-
ſire, as that nothing (ſaue timeleſſe
time in the generall diſſolution) ſhould
be able quite to blot out and deface
the memorie of this my wiſh: which
ſince it hath now ſo faithfully per-
formed, I beſeech you to accept ther-
of: that like vnto Philips little boy,
it may put you in mind, not only that
there is a terrible endleſſe wrath
prepared for wilfull, ſinall, impeni-
tent ſinners: but alſo that (if need
be) it may helpe you how to ſhunne
the ſame.

Gladly it would haue ſingled forth
ſome one of you, but that the ſtriect
bonds both of Nature and Grace,
which

Dedicatory.

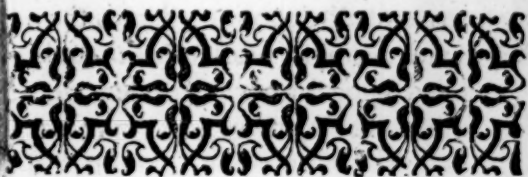
which in loue hath so vnited you
(as though you had but one soule)
did strictly forbid the same: wishing
me rather, that (since such a fast
Gordian knot had alreadie tied your
affections) I should likewise doe my
best to vnite you in a peece of paper:
Not that thereby I should any thing
adde vnto your Happinesse, (whose
cup alreadie runneth ouer with a
plentifull measure, pressing downe of
all blessings) but that thereby I might
shew, how farre my faint and weake
wishes extend: that as alreadie vpon
earth, GOD hath built you a
sure house vpon a Rocke, so also
that you would endeavour to build
your selues vpon the Rocke,
CHRIST IESVS: that at
last, when (at the all-shaking voyce

The Epistle, &c.

of the Arch-Angell and Trumpet
of GOD, sounding) downe-raining
fire with flouds of horrors, blowne
with the tempestuous whirle-wind
of indignation shall ouerwhelme the
wicked, and seeme to dissolue the
whole frame of Nature: You, (like
his Doves) may finde a sure shelter
in the holes of this Rocke, untill
(iudgement finished) with all Saints,
you may mount with Him, to possesse
for euer those infinite vnspeakable
Ioyes, the greatnesse whereof cannot
be knowne, untill possessed.

Yours in dutie, much
and euer bound,

I. HART.



TO ALL THOSE
who either (for the pre-
sent) Thunder-beaten with the
terror of the *wrath* of God, mourne in
secret, vnder any sense of the same, or
feele hardnesse of heart: much Peace,
Comfort, Softnesse, and speedy
deliuerance.

Deare soules,



Hough I know assuredly
that the plodding thoughts
of both sorts of you, to
whom I now write, vseth
for the most part to be rapt
vp; the one with the ima-
gination of wraths all-ouerturning deluge
which you feare, presently to participate
you

you (as I thinke) in the eternall neuer-dying-fornace of all-deuouring flames: the other, with seeming substantiall thoughts (grounded vpon former and present stony impenitent effects) imagining your selues to be as sure of reprobation, as though already (assured by some Angell of the Decree) *Cains* marke hath sealed you on the forehead as sheepe to the slaughter: which now so transporteth your hopelesse soules beyond all limits of moderation, that you can lend your eares to heare no voyce, which soundeth not of Desperation, because either you thinke it too late, or in vaine to vse the meanes; or that wraths ouerpreffing load so keepeth you downe in the floods of sorrowes, that you are not able to looke vp.

Yet could I not chuse but send vnto your view this little *Treatise*, which (by Gods prouidence comming into my hands) only for your sakes, did now see the light: wishing that though (of all others) I was least able to comfort you; yet that therein you might find a word in due time; which I know you shall, if you banish Carnall reason, Sense, Curiosity in prying into Gods Decree before you vse the meanes; & that fast rooted naturall Popery of the soule, which

which euer desireth to find somewhat in nature, some sense, some feeling, some goodnesse, wherewith to bee worthy in some sort, to lay hold of Christ.

I should exceed the limits of a short Epistle (if I were able) to reckon vp the free Proclamations of the Booke of God; in all which Christ in the Act of apprehending him, tyeth you vnto no condition, but freely to take and lay hold: It may be, you will object, that he calleth only the weary and laden, and so you say you are not: but to leaue that question, whether you are laden or not: and who must be Iudge (since for the most part in temptation you belie your selues) who knoweth not that Christ in that place rather encourageth such to come, thā precisely sheweth, that onely those who feelee such a burden, must and can come and lay hold. O that you were not thus iniurious to the peace of your soules, so much to relye vpon sense and feeling, so much debasing the strength and glory of faith, which many times without sense (and beyond all reason) apprehendeth Christ: thus offering violence vnto his Kingdome: who thus apprehended, there followeth the spirit of mourning and compassion, feeling and other graces.

I wonder if the Diuell can once fatten this temptation vpon you, that you must haue such and such a measure of faith, feeling and repentance, to lay hold of Christ, what measure his vnmeasurable subtilty will be contented with. Sure I am, if he may be vmpire, you may be dissolued in teares and despaire before he say ho. Your strongest let in laying hold of Christ (as may be seene by most of al your obiections) ariseth from your prying into the decree of God, to be assured of your election, which because you cannot finde (iudging of your selues according to your former actions, & thinking God like vnto you) you conclude al is in vaine, you know you are reprobates, there is no hope: so entertaining all threatnings, & reiecting the Promises. Of which pretended knowledge, if you should be examined by God, as *Adam* was, whence thus you know your selues to be naked reprobates; I imagine your answer, with his, must needs bee, that Satan hath deceiued and deluded you so to thinke.

And indeed the truth is, that the most part of you, looke too much at the Decree of God; your measure of sense and feeling, desiring the assurance of saluation, as it were, at your first entry into Christianity: which

which is the glorious price and Crowne,
waiting for you at the end of the race; if
you so runne that you may obtaine.

I know you would think him an vnrea-
sonable Souldier who should desire to be a
Colonel or a General the first yeare, which
is not obtained without long service, great
valour, much watching, waiting, and often
hazard of life: And that your seruant would
much displease you; in demanding his
reares wages before he had done a weekes
work. Iust so is your case, when at first you
would be assured of your Election and sal-
uation, before you haue done a quarter or
halfe your worke (nay sometimes scarce
begun the same) chiefly when you refuse
the way of life, which is to walke in the
meanes, whereby onely we attaine the as-
surance of saluation.

It may be you thinke mee a miserable
Comforter, thus rather to crosse you, than
to poure balme into your wounds, or bewaile
your hardnesse of heart: but would to God
you were not more iniurious than I, in rob-
bing your selues of the strong Tower of
your saluation; I meane of the way to lay
hold on Christ for your life: For indeed so
I pittie all of you, that if my soule were
loose, and could dissolue it selfe in teares for
you

To all those who feele wrath,

you, your sorrowes would haue an end: since I know such and so great is the insupportable terror of Gods wrath, chiefly, if he (leading the maine battell of his forces) fight against you, as *Jeremy* speaketh, in anger, in wrath, and in great indignation, that there is no creature but must sinke vnder the same; but it is the conclusions some of you draw from thence, which I ayme at, and would willingly cut downe by the root, *viz.* I feele no faith, therefore I haue none: I neuer had faith, therefore I shall neuer haue any: My former actions haue beene hypocriticall, therefore I am damned: my Feeling is lost, therefore I shall neuer haue it againe: I neuer had feeling or sense of Gods loue, therefore I shall neuer haue any: God is angry, therefore he will neuer be appeased: The Sunne shineth not, therefore it will neuer shine: It is night, therefore it will neuer be day: The heart was neuer moued, therefore it shal, and neuer can be moued: I haue thus and thus long heard the word, and it hath not renued nor moued me no more than a stone; therefore it shall and cannot, for such a heart is immouable: I am dead in sinne, therefore I can neuer be aliue: God is gone, therefore he will neuer come againe: The
meanes

meanes harden me more and more, therefore I will neuer heare no more: I cannot bring my heart in temper to ioyne with my voyce in prayer, therefore it is vaine to bring words vnto God, offering outward submissiue obedience: I cannot pay one ten thousand pounds which I owe him, therefore I will pay him neuer a penny: I cannot do all I should, therefore I will do nothing: God neuer loued me, therefore he will neuer loue me: I cannot repent, nor euer could, therefore I neither can nor shal: God in the terrour of wrath appeareth my enemy, therefore he will neuer haue mercy, &c. with a number the like absurdities, the very naming whereof, may be more than confutation sufficient to any reasonable creature not infected with the like folly.

But speake now (though I grant vnto you al your grounds, many of which for the most part are false lies) Why may not you hope to escape as wel as others before you? Who deliuered *Dauid, Iob, Ioseph, Moses, Daniel, &c.* from dangers, terrours of soule, the diuell, imprisonment, drowning and Lions den? but you say, that you are in the fornace of his wrath. And why (with the 3. children) may you not be deliuered from this fiery fornace? God is the same

still

To all those who feele Wrath,

still who(as the Prophet speaketh) euen in
wrath remembers mercy: therefore why
may not your Bush burne, or at least seeme
to burne with fire, yet not bee consumed,
since his mercies are ouer all his workes,
he onely knowing what he hath decreed.
And you who are (for the present bound)
vp in the hardnesse of heart, in the name of
God I beseech you, let neuer this voice of
desperation come from you againe: (All is
in vaine, there remaineth no hope:) What
is it possible, No hope? Is God in heauen
who is wonderfull in all his workes, and
doth abundantly aboue al that we are able
to thinke or speake? and so long dare any
little worme or peece of clay (a little moate)
say not so much, in regard of him, who is
all in all, to say there is no hope? Ho! there
remaineth alwayes hope so long as wee
breathe. For you know (as the Apostle speaketh)
Hope that is seene is no hope: For
how can a man hope for that which he
seeth? so that hope aboue hope, is hope
indeed. O hope still to speed as well as any
hard hearted who euer were called, as all
haue bene before calling. When then after
effectuall calling, you looke vpon *Dauid*
secure sleepe, and *Salomons* strange hard
hearted declining from the waies of God
with

and harauesse of Heart.

with the wonderfull and hard-hearted impiety of *Manasseth* before calling; and the exceeding mercies of God vnto them: and diuers in our age, (with the good Theefe) called home at the last houre: O learne to haue a good conceit of God. It was, you know, the first thing that encouraged the prodigall sonne to come home vnto his father, because hee had a good conceit of him. Therefore thinke you with him, the heauenly Father hath receiued such and such exceeding sinners into mercy: though I haue run riot, and strayed, yet haue I not gone so farre as they, or if I haue, yet I will submit my selfe vnto him, it may be, he will also be mercifull vnto me. But what shall I say? It is God who must perswade *Iaphet* to dwell in the Tents of *Sem*. It is he who must cast down, perswade, inlighten, draw, instruct, teach, conuert, and inlarge our hearts, that we may be lifted vp, consent, see, come, vnderstand, be taught, conuerted, and runne the waies of his commandments, which that he would hasten in his owne good time to do, my faint, few, cold, and weake petitions shall euer (to my power) be g for you.

Onely now (for conclusion) my earnest request vnto you is, that since it is the custome

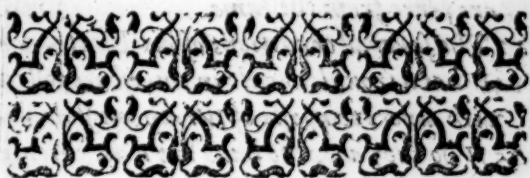
To all those who feele Wrath, &c.

some of most of you either in reading the Scriptures or any other good booke) to reade vntill you find somewhat (in your iudgement) against you, and then close the Booke suddenly, as though nothing there did belong vnto you ; that you would not so vse this litle ensuing Treatise: but rather before you censure, to read it quit through: reiecting whatsoever herein you find contrary either to the *Word*, or experience of the faithfull : which if you shall doe , you shall bind me more than euer to remaine

*Yours in the All-sufficient,
not-changing, wonderfull,*

E M A N V E L.

I. H.



A Table of the Contents and summe of this Booke.

- 1 **P**roofes that there is a G O D. pag.6
- 2 **P**roofes that the Scriptures are the
Word of God. 10
- 3 Definition of G O D. 13
- 4 The Obiect of his Iustice and Mercy. ib.
- 5 The causes of the proceeding of the Wrath
of G O D. 14
- 6 How God is said to be angrie. 15
- 7 How to discerne when wrath is at hand. 18
- 8 How God bringeth about his wrath. ibid.
- 9 That hardnes of heart (though the meanes
both past and present, haue not beene effe-
ctuell) cannot argue Reprobation. 19
- 10 Signes of Temptation. 23
- 11 The conditions of such who are, and who
are not under wrath, described. 26

B

12 Who

- 12 Who they are who feele Wrath, and yet
are farre from the same. ibid.
- 13 The feuerall conditions of his Estate. 27
- 14 What a troubled soule in this estate tossed
with diuers tempests of Wrath, must do. ib.
- 15 Who they are, who haue not a deepe sense
of wrath, and yet are far from wrath. ibid.
- 16 The feuerall conditions of this estate. 28
- 17 How to know whether in hardnesse of
heart, we are under Wrath or not. 29
- 18 Comforts for such, who are not able to
serue God, as they thinke, in spirit and
truth. 31
- 19 Why God at first will not be found in the
meanes. 33
- 20 Who are they who feele not wrath, & yet
remaine under the wrath of God. 34
- 21 The feuerall conditions of this Estate. 35
- 22 How farre a Professor may be under the
Wrath. ibid.
- 23 Description of a saving knowledge. 41
- 24 How to know whether or not Christ hath
beene laid hold vpon. 42
- 25 Triall of true sorrow. 43
- 26 The triall of spirituall desires. 44
- 27 Trials whether or not one hath had feel-
ling. 51
- 28 Difference of restraining and renewing
vertue of the holy Spirit. ibid.

- and yet
 ibid.
 e. 27
 tossed
 do. ib.
 e sense
 o. ibid.
 e. 28
 esse of
 29
 able to
 it and
 31
 in the
 33
 & ye
 34
 te. 35
 der the
 ibid
 e. 41
 st hat
 41
 44
 41
 ad fie
 5
 renuin
 ibid
 o Com
- 39 Comforts in this estate, under hardnesse
 of heart. 51
 30 Who they be, who feeling Wrath shall pe-
 rish in the same. 52
 31 What sense Reprobates haue, being wake-
 ned with horror. 54
 32 Degrees how this horror commeth vnto
 them. ibid.
 33 Difference betwixt the Elect and them
 in the sense of wrath. ibid.
 34 Behavior of the Child of God under the
 sense of wrath. 56
 35 How neare the child of God may come
 vnto the wicked, in feeling of the wrath of
 God. ibid.
 36 How to iudge of Gods secret fauour in
 such an Estate. 57
 37 Faith must not be measured by the fruits
 thereof, and feeling in the time of deser-
 tion. ibid.
 38 Why & how for the present one may walk
 in the meanes with small or no comfort, &
 yet God be true in all his Promises. ibid.
 39 Why Nonices in Christianity haue much
 feeling. 59
 40 Why aged Christians haue lesse feeling
 then at first, yet stronger consolation. 60
 41 Why Gods children so mourne for want of
 feeling. 62

- 42 *Why Gods Children so much relie vpon
Feeling.* ibid.
- 43 *Wherefore God giueth vnto his Children
such a measure of Feeling at first.* 63
- 44 *Why God delayeth to giue Comfort vnto
such for so long a time.* 65
- 45 *The Rock of refuge in such desertions.* 66
- 46 *A Temptation rising from thence refu-
ted.* 69
- 47 *How God reuealeth himselfe vnto the
soule.* 74
- 48 *Triall of true light.* 76
- 49 *Triall to know whether the sight of Mi-
sery come by the right Spirit.* 79
- 50 *Consolations in hardnesse of heart, one
as yet not hauing perceiued a change.* 82
- 51 *Consolations against desperation, though
all ones life-time he hath had no feeling.* 86
- 52 *The greatest and least measure of Fee-
ling, the Saints haue in this life.* 89
- 53 *What the disposition of the child of God
is in the least measure of Feeling, either
under terror or security.* 90
- 54 *Why God will haue his children to fee-
lings of Conscience, and hardnes of heart.* 92
- 55 *Effects of former feeling in desertion.* 95
- 56 *How fearfully the Child of God after ef-
fectuall calling may fall.* 98
- 57 *How*

- upon 57 How far the child of God may be oppressed
 ibid. sed with the sense of wrath, yet remaining
 children in a safe estate. 100
 63 58 How farre he may stray in his affections,
 unto with the causes of this disorder. ibid.
 65 59 Degrees how sinne groweth upon the E-
 ns. 66 lect. 102
 refus- 60 Whether the Child of God may fall into
 69 such grosse sinnes as wicked men do. 103
 to the 61 A discovery of the sin against the Holy
 74 Ghost. ibid.
 76 1 What it is.
 f Mi- 2 Why it is so diuersly named.
 79 3 Where the chiefe residence thereof is.
 t, one 4 How there it may be iudged of.
 ge. 82 5 His principall quality who committeth
 though the same.
 ng. 86 6 How many sorts of men can commit it.
 f Fee- 7 Definition of this Apostasie.
 89 8 Why thus it is punished.
 f God 9 By what steps it mounts to the height
 either of all impietie.
 90 10 How farre one chosen in the decree of
 o feele God, may seeme to wade in this sinne,
 heart. and yet be called backe.
 92 11 Consolation for poore soules, who ima-
 on. 95 gine they committed this sinne.
 ter ef- 62 Why Gods children fall into grosser sins
 98 like unto wicked men. 122
 7 How

- 63 The state and disposition of the Child of God, whilest he sleepeth in impenitency with the causes thereof. 124
- 64 In this estate the actions of the renewed and unrenewed part. 129
- 65 How God raiseth such after their fall. 130
- 66 How God worketh in a more special manner, when he listeth them up. 136
- 67 That in some sort the Child of God may fall into the same sinne againe after true Repentance. ibid.
- 68 Why the tempter doth thus beset Gods children. 138
- 69 The means to withstand this temptation. 137
- 70 Why God suffreth his children to fall againe and againe in the same sinne. 141
- 71 What must comfort and support the child of God falling into the same sinne againe and againe. 142

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129
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130
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136
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ter true
ibid.

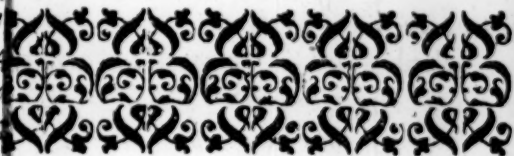
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138

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142



**A Discouery of the child
of God, vnder all sense of
Gods most terrible see-
ming anger.**

Scholler.

fall a

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e child
again

142



Reioyce Sir, now at
length in so good a time
to meet with you, whom I
haue of a long season so
earnestly desired to confer
with: because of some doubts which doe
much disquiet me.

Minist. So doe I also reioyce Sir,
Ato see mine old friend; wishing that
it would please GGD of his infinite
mercie to make me an vnworthie in-

B 4

strume nt

strument of any comfort to you, or any of his Children.

Schol. *What speake you? Comfort Sir? I am so farre from being troubled, that I doubt of the foundation of Religion: and whether there be any need of Comfort, or any thing to be troubled for.*

Pfal. 14 1. *Minist.* This is most strange, that any reasonable creature should doubt of that which the whole World hath vniuersally taken as granted: what mean you in so saying, that you doubt of the Foundation of all?

Schol. *The Truth is, my tortured Soule is much perplexed, whether there be a God or not?*

Min. Whence ariseth this Temptation?

Isa 28. 15.
Isa. 59. 15.
Psal. 73. 12,
13, 14.
1. Cor. 2. 14.
Schol. *First, from great and strong perswasions, that there is none. Next, in that I see most part of the World to liue as though there were neither heauen nor hell. Lastly, in that I see such a strange seeming confusion, the good being oppressed, and the wicked scaping unpunished.*

Minist.

Minist. The strength of Tentation, and carnall reason, (which I perceiue to be the ground of all you alledge) can be no sufficient reasons to proue such dreames. And whereas you say, the wicked in this Life escape for the most part vnpunished: It rather proues (as the Scripture speaketh) that (like fatted oxen) they are reserued to the day of slaughter and wrath. Yet, imagine your false foolish reasons were true. What is this then which so troubles you? why complaine you? why do you not then liue in peace, if there be no Deitie?

Schol. *I cannot, for I feele within me, perpetuall terrours and vexations, which bereaue me of all manner of rest: yea, sometimes thoughts, that I am deceiued; that my Atheisticall opinions are damnable: That there is certainly somewhat (I know not what) both to be loued, honoured, and feared.*

Minister. Then strue against your Temptations.

Schol.

I. Cor. 2.
14.

Iob 15.
&c.
Iob 20. 5,
6.

Iob 21. 1.
&c 30.

Rom. 1. 4.

2. Cor. 3. 5

Ioh. 5. 44.

Ioh. 15. 5.

Scholler. *I am not able.*

Min. Did not your Parents traine you vp in the foundation and knowledge of Religion?

Schol. *They did, at which time me thought I abounded in knowledge, faith, loue, practise of all graces, thinking euery thing to bee plaine and easie. But now (like a ship, which hath beene a long time tossed on the seas without al sight of land) I doubt whether there be any such things I formerly imagined: all my former feelings, faith, repentance, loue (in my sense) are gone: In place whercof, I remaine full of all manner of doubtings, with which, though I be not stricke with any extraordinarie terror, yet haue I extreme discontentments, not reioycing in any thing.*

Minist. Certainly there must bee some causes of your discontentment: you must banish doubtings, and carnall reason: beleeue in God, and you shall find ease.

Sch. *If there be a God, this is my infidelity, that I cannot beleeue in him, & then*

is

is my estate a great deale more fearfull in this, that al my actions haue been Hipocriticall, that now I find my selfe to be giuen ouer to a hard heart, with a reprobate sense, ioined with an impossibility to fight or strue for grace, or (which is more fearfull) to haue no desire to strue for the same

Rom. I. 28

2. Cor. 3. 5.

Pf. 58. 11.

Minister. Before we passe any further, let vs lay this infallible foundatiō; that most certainly there is a G O D.

Schol. My infidelitie and doubting is such, that I shall neuer be fully of your mind, unlesse by reason I be conuincd of the same.

Minister. There must be no disputing against receiued Grounds and Principles: chiefly against this, the ground of all.

Heb. 11. 6.

Schol. Yet, as you remember, I beseech you shew me some reasons, prouing a Deitie, or that there is a G O D.

Min. Nature it selte fully proueth the same. 1. From the Creation; For if the World be without Beginning, so is it also without Ending, and so it and

Gen. I. I.
Pfal. I. 24.

and all therein is *G O D*, hauing made it selfe, which were most absurd to thinke: but since it shall haue an ending (all the creatures thereof tending to corruption) hence it followeth, that it must needs haue a Beginning, the Creator whereof is *G O D*. 2. The excellencie of all the creatures sheweth the same: so infinite in formes, shapes, colors, and diuers dispositions: chiefly the supernaturall spirit of man, not satisfi-
 3. Man himselfe sheweth that there is a *G O D*, for one man leadeth vs to another, vntill by degrees we come vp to the first. Here I aske, where he had his beginning? Eternall he was not, which his miserable nature so subiect to alteration and change wel sheweth, chiefly his Dissolution (Eternitie, & Change, like light and darknesse, being so directly contrarie.) If it bee said, this change came by his fall; then, I aske, whence he fell? So still, all we can thinke, it must leade vs vnto *G O D* the Creator

made of all. 4. The well ordred gouern-
ment in the world: things inferiour
an enseruing still things superiour; vntill all
ending things ioyne in mans seruice, shew
th, that there is also some supreme Power,
g, the into which he must obey. 5. The har-
e. The monie of contrarie elements, wherof
shew will bodies do consist, so farre from de-
shapes, troying one another, that they pre-
chiefly erue all and agree, proueth a superior
not fa- causing power. 6. The naturall instinct
3. Man of all Nations, (rather adoring stocks,
G O D stones, and beasts, than no Deity at al)
ner, vn- proueth the same. 7. The Conscience
ne first of all, being as it were a Law against
beginns, in giuing both testimonie & iudge-
rich his ment, is a most strong prooffe: For it
lterati testifieth, neither to men nor Angels:
e fly his neither feareth them. Therefore it must
ge, like G O D himselfe.

directly Further, would not our reason tell vs
change, and by, if wee were in some faire
whence, quilt ruinous Countrey or Citie, that
nke, there had some people dwelt: that
Creator some hands had built the same? So

may

may we say of this world, when we see it so replenished with so many goodly Creatures, that some great power did make the same, and that must needs be *GOD*. Moreouer, the place of God proueth that there is a God: For (as one saith) Euery place is in regard somewhat contained in the place. So the earth is full of Wormes, and such like things; the Sea containeth fishes; faire Houses containe Men and Women; Hell, it is the place for Diuels; Heauen likewise must not be empty, it being the goodliest of al the rest; when we look vpon the same we must needs say, that there dwels the Lord of the Countrey, there dwels God himselfe. Lastly (but it were too tedious) I might adde how abundantly the Scriptures shew the same: as also the euent of things contrary to reason: Miracles, Prophecyings, continuall mercies of fruitfull seasons, &c. which *Paul* mentioneth: punishments in this life, with strange Iudgements on diuers wicked men,

in we see, as *Herod, &c.* with the wonderfull
good power of the spirit in the experiēce of
wer die the faithful. Further (as one obserues)
needs be that no volume hath euer bin written
of God directly in confutation of the same.

For (as *Sch.* *My mind is no lesse perplexed con-*
garding *cerning the Authority of the Scriptures,*
ace. *Whether they be the Word of God or not?*

and such *Minist.* The insufficiencie of these
fishes doubts may soon be shewed vnto you.

and Wo Because, admit once that there is a
Diuels GOD: then of necessity it will follow

empty, that he is King of Kings; and that as
t; when subordinate temporarie Princes haue

needs Lawes and Statutes, whereby they rule
of the their States: so must needs the Su-

rmselfe, preme LORD of all, much more haue
might Lawes and Statutes, whereby to go-

ptures uerne the whole World. And these
ent of must needs be the holy Scriptures.

acles, *Scholler.* *Perswasions are no proofes,*
cies of *therefore shew vnto me how I may rest as-*

men- *sured that the Scriptures are the Word of*
e, with *God.*

vicked *Minister.* There be many reasons
men, to

may we say of this world, when we see
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of God directly in confutation of the same.

For (as *Sch.* *My mind is no lesse perplexed con-
cerning the Authority of the Scriptures,
whether they be the Word of God or not?*

And such *Minist.* The insufficiencie of these
filthy doubts may soon be shewed vnto you.

Wo Because, admit once that there is a
true GOD: then of necessity it will follow
that he is King of Kings; and that as
when subordinate temporarie Princes haue
needs Lawes and Statutes, whereby they rule
of their States: so must needs the Su-
preme LORD of all, much more haue
needs Lawes and Statutes, whereby to go-
uerne the whole World. And these
must needs be the holy Scriptures.

Scholler. *Perswasions are no proofes,
therefore shew vnto me how I may rest as-
sured that the Scriptures are the Word of
God.*

Minister. There be many reasons
to

to proue; yet none are powerfull to perswade, vnlesse God ioyne with the same, by the effectuall working of his blessed Spirit.

Schol. *So farre as you can remember, I intreat you giue me satisfaction.*

Minister. The Antiquitie, Harmonie, Consent, Sinceritie, Miracles, and Martyrs, Testimonie of the Scriptures, might be sufficient proofes to satisfie any indifferent person: But if vnto them we adde. 1. That great generall inward change, which suddenly it makes in men, when but some plaine Sentences thereof are dropt into their hearts, filling them with horrors, so that when the heart is thus wounded, no other medicine can comfort or cure the same, saue the same *WORD*, when all mens eloquence will not serue the turne. 2. That great power it hath to cast downe al the strong holds of sinne and Satan, when they ioyne for destruction of the soule. 3. That humble and rich pouertie thereof, that

in

Pf. 119. 69.
101, 103.

Pf. 107. 20.
Pf. 119. 50.
Ier. 23. 29.
2. Cor. 10.
4.
Heb. 4. 12.
Psal. 19.
7, 8.

in a sobe, yet loftie stile, it farre surpasseth (in excellencie of Eloquence,) all the best Orators of the World, containing therein the Foundation of all sciences; Wee may rest fully assured thereof. Further, our owne doubtings (when Sathan and our owne corruptions would perswade vs, that it is not Scripture) strongly proue the truth thereof: for Sathan is a lyer, and the father of lies: therefore, if it were forged, he would contend for maintenance thereof. As also wee may see those who most studie and practise the same, most holy and wise. Contrarily, the others most prophane. It were tedious to reckon vp all, how miraculously it hath euer beene preserued in all Ages: how truly all the Prophecies therof haue bin, and are accomplished, both in the reiected wandering of the *Jewes*, the calling of the *Gentiles*, Incarnation of *CHRIST*, comming of Antichrist, &c. How though it were written many hundred yeares agoe, it

C

meeteth

Ioh. 8. 44.

Psal. 119.
99.

Pro. 1. 23,
24, 25, &c

Deut. 28.
64, 65, 66,
67.

Ifay 49. c.
Ifay 7. and
11. and 53
2 Theff. 7,
8, &c.

Mat. 11.

13.

Ezek. 36.

26.

Ier. 32. 40.

Gen. 48. 3.

1 King. 2.

2, 3, &c.

Ioh. 4. 24.

Rō. 1. 20.

Pf. 139. 6.

Isay 66. 1.

Gen. 15. 1.

Leui. 19. 2

Deut. 6. 4.

Mat. 28.

19.

meeterh with all new finnes. How powerfully being alledged in Prayer, it wraastleth with *G O D*, offereth violence to the Kingdome, quieteth the soule, keepeth off iudgements, and obtaineth mercies, &c. How of all other Writings, this onely is written in the heart: so that at the houre of death, when o-ther knowledge (wholly, or in great part) vanisheeth; this is most fresh in our memories, both for our own comfort, and the instruction of others, as in *Iacob, David, &c.* So that most certainly, the *W O R D* is not from men, (for our Nature is contrary to it) nor from Sathan, (seeing he raiseth vp his instruments against it) therefore from *G O D* himselfe.

Scholl. *What is God?*

Minist. *G O D* is a Spirit, Eternal, Infinite, Omnipotent, most Holy, one in *Essence*, but three in Persons; the Father, Sonne, and Holy Ghost.

Scholl. *What is the Essence of God?*

Minist. The Nature of *G O D*, whereby

by indeed, God is, and doth consist.

Schol. *What is chiefly to be considered in the nature of GOD?*

Minist. The Attributes of GOD.

Schol. *What Properties are chiefly to be considered in the Nature of God, concerning his Creatures?*

Minist. Two principally.

Schol. *Which be they?*

Minist. 1. His mercy. 2. His Iustice.

Schol. *What is the object of his Mercy?*

Minist. Mans Misery.

Schol. *What is the object of his Iustice?*

Minist. Sinne.

Schol. *What is Sinne?*

Min. The transgression of the Law.

Schol. *What is the reward of sinne?*

Min. Death, temporary and eternall both in soule and body.

Schol. *But how commeth it to passe that sinne is thus rewarded?*

Minist. By reason of the Anger or Wrath of God against all manner of sinne, in all manner of persons.

Schol. *Is Anger in God a passion, as*

Gal. 4. 12.
Exod. 3. 14
Reuel. 1. 8.

Rom. 9.
22, 23.
Ephes. 2. 4.
Tit. 3. 3,
4, 5, &c.
Gen. 2. 18.
Ezek. 18. 4.

Rom. 4. 15

1 Ioh. 5. 4.
Rom. 6. 23
Gen. 2. 17.

Rom. 1. 18
and 2. 8, 9

it is in Man; or may we thinke that there is Anger in God?

Minist. No.

Ifay 27.4.

Schol. How then must we consider of the Wrath of God?

Ioh. 3.36.

Rom. 1.18

Hof. 11.9.

Minist. 1. His most iust Will, and most assured and holy Decree, in punishing sinne, must be considered. 2. His threatnings against sinne. 3. The punishment of sinne it selfe.

Schol. whath kindled the Wrath of God?

Ifa 64.55

Minist. Sinne.

Schol. But doe you thinke God to bee in this sort angry with all mens sinnes?

Ephes. 2.3

Rom. 3.23

Minist. Yea verily, both against the sinnes of the Elect and Reprobate.

Schol. Why so?

Psal. 5.4.

Minist. Because all sinne in all persons, is directly against the holinesse of his Nature.

Schol. Doe you therefore thinke that the wrath of GOD is kindled against all sinne, in all men alike?

2 Sam. 14.

15.

Minist. No.

Schol.

Schol. *How can that agree with the former : That GOD is angry with all sinnes, and is not angry yet alike against all sinnes in all mens persons ?*

Minist. Because that CHRIST IESVS hath taken away that anger from the Elect, suffering himselfe that which was due vnto them.

Schol. *Shew mee then how GOD is angry against the Elect, and how against the Reprobate ?*

Min. God is said to be angry with his Elect ; First, when he decreeth to chastise his sinne. Secondly, when he threatneth his sinne. And lastly, when hee indeed (in Mercie for a while) chastiseth them, for their further Saluation.

Schol. *How is God said to bee angry with the Reprobate ?*

Minist. When in this life (according to his former Decree) hee punisheth them with perpetual hardnes of heart, or any kinde of iudgement ; and in the life to come, powreth out the vials

1 Theſſ. 1.
10.
Iſay 53.
1 Cor. 11.
31.

Deut. 9.
19.
Deut. 3. 26

Mich. 7. 9.

Rom. 9. 14
Pf. 78. 49.

Renel. 14.
10, 11.

of his Wrath and indignation vpon them for euermore.

Schol. *what necessity is there that the wicked should be punished for euer?*

Psal. 2. 12

Minist. Because they do beare their owne finnes, and the punishment due vnto them : not hauing *Christ* to free them.

Schol. *But cannot the Wicked releue themselves?*

Minist. No.

Schol. *How so?*

Psal. 49.
7, 8.

Minist. Because not being able to satisfie the Maiesty whom they haue offended, they must of necessity endure his wrath for euer.

Schol. *what is the reason that their sufferings cannot satisfie?*

Psal. 49.
7. and 15.

Minist. Because they are but finite creatures, not being able to satisfie that infinite offended Maiesty : therefore they must suffer for euermore.

Schol. *What may wee learne from hence?*

1 Ioh. 3. 16

Minist. That it is a terrible thing to fall

fall into the hands of the Liuing God.

Schol. *What leſſon of Comfort may we learne from it?*

Miniſt. That wee are exceedingly bound to *Ieſus Chriſt*, who hath ſuffered this wrath for vs.

Schol. *How may we learne to diſcerne & iudge of the greatneſſe of this Wrath?*

Min. Look firſt vpon the deſtruction of the Angels. 2. The curſe which came vpon *Adam* and his poſterity for ſinne. 3. The deſtruction which came vpon the firſt World, by the Floud. 4. The burning of *Sodome* with fire. Next to the ſending of *Chriſt* into the World, and the Wrath of God, powdered out vpon him for our ſinnes; the euerlaſting Fire prepared for Reprobate men and Angels.

Schol. *What ſhould wee learne from hence?*

Miniſt. Three things. 1. To conſider ſeriouſly of the greatneſſe of the Wrath of God. 2. Not to preſume of mercy. 3. Warily to flie to, and eſchew

Reu. 19.
15.

Reu. 5.9.
Pſal. 110.
12.

2 Pet. 2.4.
Iud. 6.

Gen. 3.17,
18.19.
Gen. 6.16.
Gen. 19.24

Iſay. 53.
5,6.

Mat. 25 4.

Nah. 2.3,
4,5,6.
Deut. 32.
39.40.

sinne by all meanes, lest we fall into the hands of the Liuing God.

Schol. *How may wee know when the wrath of the Liuing God is comming?*

Min. First, when the Word of God wakeneth not. Next, when sinne aboundeth in the abundance of the Word. 3. When God changeth the order and constitution of his Creatures. 4. When God (to waken) sendeth light iudgements, and men are neuer a whit the better.

Schol. *Which way doth God vse to bring about his VVrath?*

Min. First, he plagueth mens soules with hardnesse of heart, & senslesnesse. Next, he plagueth the creatures which should bee for Comforts vnto Man. Then hee commeth vpon the Bodie, plaguing it with some sensible Iudgement, often in this life. Further, pouring out a sensible wrath vpon the soule vnto destruction. Lastly, he reiecteth and casteth both Body and Soule into Torments for euer.

Schol.

Deut. 29

19, 20.

Heb. 3. 12

13.

Heb. 10.

31.

Ier. 10. 11

Zach. 7.

11, 12, 13

Leuit. 26

19, 20,

and 26.

Hag. 1. 6.

Psal. 78.

32, 33.

F

7

Rom. 1. 28

Deut. 28.

23, 24.

Deut. 28.

22, 26, 27

Ibid. 66,

67.

P

7

Mat. 10.

18.

I

Schol. *Who then is in the most dangerous estate?*

Min. Such who lie vnder the wrath of God, yet being senselesse of the same.

Schol. *What if they bee not wakened in Time?*

Minist. Then they must perish in the seuerer wrath of God.

Schol. Now, as euer you meane to see the face of God, and liue in Heauen for euer, speake from your Conscience. May one who hath a long time liued vnder the meanes, for the present shut vp in hardnes of heart, which he knowes & in part feeles, neither being able to helpe or strue against it, so being and liuing vnder the wrath of God, conclude therefore that he is a Reprobate, which shall at no time, either repent or haue a soft heart, and must we beleene the words of such a party?

Minist. No.

Schol. *For what reasons?*

Min. First, because let the party be what he can, howsoeuer hard-hearted or sinfull; vntill he be called, he is but dead,

Hof. 7. 9.
Ier. 5. 3.

2 Thes. 1.
9.

Ephes. 2. 1.

Isay 1. 6.

2 Tim. 3.

1, 2.

Rom. 1. 3ⁿ

Deut. 9. 29

Ier. 32. 39.

Ezek. 36.

2, 27.

Isay 43.

9, 11, 12.

dead, & in the state of nature, like vnto others of the Saints, *Peter, Paul, David, &c.* And therefore since all of vs were dead in sinnes, and trespasses, Beares, Lyons, Wolues, Leopards, before we were tamed, haters of God, despightfull, proud, disobedient to Parents, without naturall affection, vnmercifull by Nature, and yet haue bin raised from the dead; so may such a one bee in Gods owne time. 2. Because as when a King doth imprison any one for some offences; as it were folly for any man to presume to say; The King will neuer free such a one, nor he shall neuer bee sorry for his faults. Much more so were it a fit of extreame madnesse, in such a hard-hearted party, to presume to know Gods counsell; or what in time he will worke in the heart, loosing the fetters wherewith he is bound, since it is the Lords promise and couenant, to take away our stony hearts and giue vs fleshy ones: as also the end of Christs comming, to open the eyes of the blinde

blinde to bring out priſoners from the priſon : and them that ſit in darkeneſſe out of the priſon houſe. 3. Becauſe God hath neither appointed any certaine manner or time of calling, ſome being brought home, at the 6. 9. 11. houre: therefore though one haue not in effectuall calling obtained a ſoft heart, at 20. 30. 40. or 50. yeares of age, he may not thence conclude reprobation. 4. None but God knowes things to come, ſeeing he challenges this ſuper-excellency, as a prooſe, proper on- ly to the Deity. 5. There is a kinde of ſoftneſſe in that heart, which knowes and feeles the hardneſſe of the ſame, though the party deny it, yet ſure corruption diſcouers not corruption, nor nature, nature, and therefore hope remaines. 6 Becauſe, where there is diſcontent, trouble in minde, there is hope by Gods grace, repentance may come : in which eſtate (though the party pleade contentati- on) yet when wee ſee former delights vaniſh,

Mat. 20.
5, 6.

Iſay 43.
9, 11, 12.

Ephes. 5.
13.

Mic. 7. 8, 9

2 Chron.

33.

Dan. 4. 34

Act. 9. 3, 5

6.

Mark. 16.

9.

vanish, sometimes beloued company displeasing, temptations to appeare, vnnaturall wishes, vnreasonable mad desires in them : Who will not confesse that here is muddie water, which (when the storms are past) may cleere againe ? 7. The omnipotency and goodnesse of God, to other most miserable sinners, in pulling them spite of their hearts from their sins, without any cause in them; as *Manasses, Nebuchadnezzer, S. Paul, Mary Magdalene, &c.* may giue hope of recouery, since many others in the like state, haue found Gods mercies exceeding great in their Conuersion. Lastly, most certaine it is, we must not beleue or giue credit to any who so affirme: for, distressed men are not able to iudge of diseases : no more can the distressed minde of the estate of the soule, especially ioyned with a black diuellish Melancholy humour, which the diuell doth oftentimes abuse, to breed causelesse feares in the heart of man.

Scholler.

Schol. *Were it possible to perswade any in such an estate, that they are tempted?*

Minist. It is impossible; while the violence of the temptation remaineth.

Schol. *Wherefore?*

Minist. Because of the strength of temptation and carnall reason, which for that present hath dominion in them: For then the field is neere wonne, when the Diuell is of the party discovered for a Diuell, the temptation being laid open to reason and iudgement.

Schol. *Yet shew vnto me I beseech you, how may wee iudge when one is thus tempted or not?*

Min. There be many signes; but to be briefe, three principally; by their seruice, language, and vnnaturalnesse.

Schol. *Explaine your meaning?*

Minist. First, for seruice; It is most certaine, when they are so ready to obey the Diuell in all things, and disobey God: To serue Sathan with pleasure,

Rom. 6.
16.

2 Tim. 2.
26.

Judg. 12. 6

Ifay 58.
10, 11, 12.

Pfal. 116.
11.

sure, and God by compulsion, pulled al
to good duties violētly, as by the haire M
of the head; leauing them off quickly; th
in that their actions shew them to bee he
tempted. 2. By their *Shiboleth*, we may fo
iudge them to be in a strong tentati- la
on, when in some certaine fits some of fr
them dare to affirme, That they know ga
their hearts shall neuer be moued; that re
it is impossible that euer they should ra
be soft hearted: that because their harts M
in time past could not be moued by m
any thing, therefore they shall and can no
neuer be moued. And (which is more no
fearefull blasphemy) that God cannot th
moue their heart, which for all the
world (free from temptation) they he
durst not affirme. 3. By their vnnatu-
ralnesse. Nature doth seeke by all (y
meanes the preservation of Nature tin
Now when they become so vnnatu. th
rall, as to auoid humane society, to w
thinke their best friends their foes, Go
to scoffe at Religion, because they
haue no hope, to disturbe and let by in
all

alled all meanes good duties; like vnto that
aire Maid who disturbed *Paul* and *Silas*, as
kly; they were about to pray, in *Lydias*
bee house, to seeke out witty arguments
may for the diuell, against themselues; to
rati laugh at; and reiect all Gods argumēts
e of from his Word, bringing nothing a-
now gainst them but carnall, foolish, blinde
that reasons from the Diuell, to be despe-
ould rate in aggrauating sinne, beyond the
harts Mercies of God, to reiect Prayer, affir-
d by ming it is to no purpose; to request
can not to be prayed for, &c. If these be
more not infallible signes of temptation,
nnot then neuer Creature was tempted.

the Schol. *What if the hardnesse of*
they heart, come after a precedent softnesse?

atu. *Minist.* Then there is good hope
y all (yea assurance,) that in Gods good
ture time, the hart may be softer than euer:
atu. the party so escaping from vnder this
to wrath, because the gifts and calling of
oes, God are without repentance.

they Schol. *In how many conditions do you*
et by include Men, in respect of this Wrath?

all *Minist.*

Act. 16. 16

Rom. 11.
29.

Minist. In foure.

Schol. *which are they?*

Diuision.

Minist. First, Those who feele deepe wrath, and yet are farre from wrath. 2. Those who haue not the deepe sense of wrath, and yet are farre from wrath. 3. Those who feele no wrath, and yet are vnder the wrath of God. 4. Those who feele the wrath of God, and indeed shall perish in the same wrath.

I.

Schol. *who are those who feele wrath, and yet are farre from the same?*

Pfal. 38.2.
and 77.2,
3, &c.

Pfal. 51.4.

Ibid. ver.
11.

Ibid. ver.
12.

Minist. Those who haue their Conscience awakened to see their sin, and to feele the Wrath of God for the same; which they hate, because it hath offended God. They mourne for Sinnes likewise: Not so much for feare of Torments, as that they should haue offended so good a God. They desire for reconciliation, to be at peace with God through Christ. They thirst also for the Spirit, to cause their hearts to loue that God, *hungring*

hungring for the grace of sanctification. And lastly, although they feele nothing to comfort them, yet about hope, vnder hope they wait still.

Schol. what should the exercise of the Soule be, vnder this sort of feeling?

Minist. First, it must haue recourse to God by strong cries in prayer. 2. Practise Repentance, by powring out bitter teares vnto God. 3. Exercise Faith in resting vpon the promises of Life euerlasting through CHRIST. 4. Cleaue stedfastly to the loue of God in his mercie, grace, and goodnesse. 5. Draw it selfe away from the wrath, for as fast as may bee, lest it be deuoured by the wrath thereof. 6. Feed and meditate continually vpon the promise of Life. And lastly, hold euer the eye of the Soule vpon Christ.

Schol. who are they who haue not a deepe sense of wrath; and yet are farre from the wrath of God?

Minist. 1. Those who neuer haue felt Wrath, but alwayes Peace.

D

2. Those

Iona. 2. 4.

Psal. 77. 2.
& 38. 17.
21.

Psal. 31. 5.
& 66.
Psal. 6. 9.
Psal. 94. 18,
19.

Pro. 22. 3.
Psal. 7. 119.
49, 50.

Ioh. 3. 14,
15.

2.

2. Those who haue felt the temptations of despaire and doubting; yet afterwards haue obtained peace. 3. Such who feele a hardnesse of heart, and can haue no present reliefe.

Schol. *who be they who haue neuer felt wrath, but alwayes peace?*

Hof 2. 14.
Act. 16.
14, 15.

Acts 8 39

Minist. Those whom God at their first conuersion hath called with much sweetnesse, in melting their hearts by little and little for their sinnes. Next such on whom God hath powred out a sense of his loue, working in them a perswasion of mercy, with ioy, reuiving the mind; working a studie of holinesse, a hatred of sinne, and a loue of Righteousnesse.

Schol. *Who be they who haue found the temptations of despaire & doubting, and yet thereafter haue found peace?*

Act. 2. 37.
38. &c.

Act. 2. 2,
19.

Minist. Those whom GOD hath enlightned to see their sinnes, and the wrath of God for them, and haue bene terrified, doubting of their Salvation and Election: yet God after

war

wards shineth vpon their soules, touching them with a sense of Remission of sinnes, Election, and Glory, whereupon ariseth that peace of God, which passeth all vnderstanding, and that ioy of the Holy Ghost, vnspeakable and glorious.

Schol. who are those who feele the hardnesse of their heart, yet are not able to shake off the same?

Minist. Those who haue once felt that Mollitying power of the Spirit, that Light which draweth the soule to see it selfe, and it owne vildnesse; to see also GOD in the face of *IESVS CHRIST*, and yet in the present find a kind of Deadnesse within.

Schol. How may it be knowne that one is not vnder the wrath of God in such a disposition?

Minist. First, such a one must looke backe vnto his former Experience, remembering the dayes of old, and the years of antient time: and next againe vnto his present disposition.

1. Pet. 1. 8.

Iſa. 63. 17
Pf. 31. 22.

Pſa. 77. 5,
6, 10.

Pfal. 42.
1, 2, 3.
Pfal. 30. 7.

Schol. *what must the present disposition be?*

Minist. A sense of Hardnesse, Deadnesse, and Blindnesse. A sad heart for the absence of God; with a longing for his blessed Presence.

Schol. *what must be the exercise of one in this estate?*

Minist. A labouring and striving with the heart to attaine Feeling.

Pf. 42. 11

Scholler. *Wherein must this strife consist?*

Minist. In a wrastring with God, against the hardnesse of the heart, in Prayer and Mourning.

Schol. *But what if one be neither able to wrestle nor strive?*

Pfal. 42. 9.

Min. Yet must he speake vnto God and shew him the disposition of the Soule; intreating him to helpe it for his Christs sake.

Schol. *What if one be not able to speake for burthen and trouble of Soule?*

Minist. He must grone vnto God hold vp the hands and eyes vnto him desir

deſire to deſire; uſe the outward means (though vnwillingly and with torment) for, when we are not able to uſe our feeling, the outward meanes may eaſe.

Schol. *what comfort can this afford to any one, ſince God will be worſhipped in Spirit and Truth, which he in ſuch a caſe is not able to do?*

Minifter. It affoordeth ſingular Conſolation: 1. In that wee haue a feeling of our ſelues, and our great miſerie: Next in that ſuch a diſpoſition is vnpleaſing vnto vs. 3. In that we would gladly haue it made better. 4. In that we feele, there is no comfort in Heauen or Earth for vs, vntill God come.

Schol. *How ſhould the ſoule reſt in ſuch a hard eſtate?*

Minift. 1. Reſt in hope. 2. Wait. 3. Say vnto God, Giue me ſuch a heart as thou deſireſt Lord, and then require thou of me ſuch a heart, and ſuch a worſhip as thou deſireſt.

D 3

Schol.

Ro. 8. 26.

Conſolation for ſuch, who (as they think) are not able to ſerue God in Spirit and Truth.

Ro. 7. 21.

Pſa. 73. 25

Iſa. 8. 17.

Pſa. 16. 9.

& 40. 1.

La. 3. 26.

Cant. 1. 3.

Schol. *Wherefore doth the Lord suffer his children to haue and feelee hardnesse of heart?*

Psal. 121

1, 2.

Cant 3. 4.

Minist. First, that so much the better they may vnderstand how miserable (by nature) they are. 2. That they may see where onely helpe is to bee found. 3. That being humbled, they may not bee lifted vp with spirituall pride. Lastly, that they may much esteeme and cherish the fauor of God, when he commeth in the power of the meanes.

Schol. *In such extremities, at what times commeth God to the soule?*

Cant. 3. 4.

Psal. 142.

3, 4.

Hsal. 143.

6, 7.

Minist. Vnlooked for, when we are at the brinke of despaire; or else when we haue yeelded as ouercome, and almost left desiring: or then when he giueth an earnest and violent desire, which neither can nor will bee satiate, vntill he come.

Why God at first wil not bee found in the means

Schol. *Yet why suffereth the Lord his Children (many times) to vse all the meanes; and yet not to find him in the meanes.*

means, before he come, thus vnlooked for?

Minister. That we may know he
onely commeth when he will: No-
thing mouing him, but his owne good
pleasure.

Scholler. *What should we learne
herein?*

Minist. 1. Not to conclude reprobation,
because to our feeling wee find
desertion. 2. Not to measure mercy by
our present feeling. 3. To wait vntill
he come (though we cannot feele his
presence) if it were vntill the last gaspe.

Schol. *What if in the meane time
there be no other sense but of stinging
torments and wrath?*

Minist. Yet must we make claime
into his promises; in wrath beseech
him to remember mercie; saying
unto him with *Iob*; Lord although
thou wouldest slay vs, yet will wee
trust in thee: Thus waiting vntill hee
come, not being hastie, and then in his
owne good time, hee will appeare to
our comfort.

D 4

Schol.

Pfal 77.7.
Isa. 38.27.
Eze. 36.22
1. Sam. I.
10, 11, 19.
Iob 42. 7.

Lam. 2. 31
32.
Ier. 3. 12.
Psa. 42. 11.
Mic. 7. 8, 9
Pfal. 37.

Pf. 27. 13,
14.
Hab. 3. 2.
Iob 13. 15
Isa. 28. 16
Isa. 54. 7.
Ier. 31. 37.

3.
Who they
are who
feele no
wrath, yet
remaine
vnder the
wrath of
God.
Rom. 7. 9

Iud. 19.
2. Tim. 3. 5

The seuer-
al coad-
ditions of
this estate

Eph. 2. 12.

1. Co. 15.
34.

Schol. Who be they who feele no wrath, yet remaining vnder the heauie wrath of God?

Min. First, such as haue no effectually calling from God. 2. Such as haue neuer had any true sense of the bitterness and grieuousnesse of sin. 3. Such as are not moued with the loue of the truth, neither doe loue God, or haue had any sense of his loue, or the earnest of the Spirit. Lastly, all such who make a shew of godlinesse, but haue denied the power thereof.

Schol. How diuide you those who are in this estate?

Minist. They are partly out of the Church, and partly in the Church.

Schol. Who be they that are out of the Church?

Min. Those who haue not among themselves the profession of the true God, as he hath reuealed himselfe in his word.

Schol. Who be they in the Church, that lie vnder the wrath, yet feele it not?

Minister. First, those who profess a without

without knowledge: 2. Thoſe who haue conſcience without knowledge and holineſſe. 3. Thoſe who haue attained light, yet fight againſt their enlightning. Laſtly, Thoſe who through the cuſtome of ſinne, are hardned ſo, as with greedineſſe they run forward in al outward and inward impieties: God (for the preſent) hauing giuen them ouer to a reprobate ſenſe.

Schol. How farre may one proceed in ſhew of true Profeſſion, and yet be vnder the wrath of God?

Miniſt. Firſt, he may haue a literall knowledge. 2. A temporall and Hiſtoricall faith; yea, and the faith of miracles. 3. He may haue a ſorrow for ſinne. 4. He may haue a deſire of heauen. 5. Hee may taſte of the good Word of God, and of the powers of the world to come. Laſt of all, he may haue an inward reſtraining power to curbe ſinne with an outward holines.

Schol. What knowledge is that which a wicked man may haue?

Miniſt.

2. Theſſ. 1.
8.

Heb. 6. 4.
5, 6.

Ephes. 4.
18, 19.
Rom. 1. 18

How far
a Profeſ-
ſour may
be vnder
this wrath
2. Pet. 2.

21.
Luk 8. 13.
& 1. Cor.
13. 2.
Mat 27. 4.
Numb. 23
10.
Mat. 19.
16.

Heb. 6. 4.
Mar. 6. 20.

Ro. 2. 15.
and 3. 20.
1. Cor. 13.
2.

Min. A knowledge of sinne, of hell, of heauen, of mercie, of wrath, and of Christ, and of his meritorious death, buriall, resurrection, and second coming, with all the points of Religion.

Schol. *What is the reason that this knowledge keepeth them not from this wrath?*

Isa. 29. 13.

Minist. Because it is not applied close vnto the heart, to renue the spirit of the mind, to change the will and affections vnto the loue and obedience of Gods truth.

Schol. *What kind of knowledge call you this then?*

1 Cor. 8. 1.

Minist. A literall knowledge which puffeth vp, but neither humbleth nor sanctifieth.

Schol. *Who hath this knowledge?*

1am. 2. 19.

Minist. The diuels and reprobates, and such who are not truly called by Gods holy Spirit.

Schol. *What is the cause that their faith saucth them not?*

Min. Because it is not wrought by the

the Spirit to apply Christ and all his benefits vnto iustification and sanctification.

Gal. 2. 20.

Schol. What manner of sorrow is this which wicked men may haue?

Minister. A worldly sorrow which causeth death.

2. Cor. 7.
10.

Schol. Wherefore is this sorrow?

Minist. Not for the right cause, but for the terrours of conscience, and the punishment of sinne.

Gen. 4. 13.

Scholler. What kind of desire is this which wicked men may haue of heauen?

Minist. A naturall desire, but not spirituall.

Schol. Why cal you it a natural desire?

Minist. Because wicked men would be in heauen, for their owne ease, that therby they might escape punishment onely.

Num. 23.
10.

Schol. Wherefore is such a desire naturall?

Minister. Because therein, nature onely seeketh the preservation of nature; and those who wish to be in heauen,

Ioh. 5. 35.

uen, onely for their owne case, to bee freed of paine, do onely seeke the preservation of Nature.

Schol. *what kinde of feeling is this which wicked men may haue of the good word of God, and the powers of the world to come?*

Iud 19.
2.Tim.3.
5

Minister. Onely fretting motions, wrought by the maiestie of the Word which ouersadoweth their soules.

Schol. *what is the cause that this feeling is not the true feeling?*

Ioh.4.16,
17.

Minster. First, because it is not wrought by the Spirit of adoption, after that speciall manner, whereby hee worketh in the Elect. Next, because it bringeth no sure perswasion of election and glorie. As also because it neither feeleth the loue of God, nor is bound close vnto God by a secret loue. Lastly, because that kinde of feeling neither satisfieth nor setteth the soule to repose in peace vpon Christ Iesus.

Schol. *what call you this restraining*
power

Under all sense of seeming Wrath.

35

power which the wicked may haue to controll sinne?

Minist. A secret generall working of God, repressing the force of nature, but withholding his sanctifying grace, & the renewing vertue of his holy spirit.

1. Tim 3.5.
Mar. 6.29.

Schol. *What call you this outward holinesse in men wicked and peruerse?*

Minist. An outward conformitie with the Law of God, without the inward change of mind, wil, & affection.

Mar. 7.6,
7, 8, 9.

Schol. *Since then wicked men may be under the wrath of God, hauing so many properties of Christian Professors: Shew vnto me, how in this narrow pinch of affliction, one may rest assured that he is the Child of God?*

Minist. What is the speciall thing wherein you would haue me to resolue you of?

Schol. *First I would know how to discern when our knowledge may be called a saving knowledge?*

Min. If our knowledge be spiritual, it is saving.

Schol.

A Discouery of the childe of God,

Schol. *What do you meane by that?*

1. Cor. 1. 4

37.

Pfal. 119.

97.

Pfal. 40. 8.

Ro. 7. 15.

22, 23, 24.

Minister. First, we must trie if our minds be rightly informed according to the truth of Gods Word. Next, whether our hearts loue that which we know. Lastly, we must looke whether we practise that which we know and loue, mourning, because we are not able to obey, and struiuing against our rebellion, that we may obey that light of God which is in our mind: this is spirituall knowledge.

Scholler. But if a man neither know, loue, nor obey, *What can hee then say of himselfe saue this; that GOD is greater than his Conscience, and therefore iustly may condemne him?*

Pf. 119. 5

Isa. 1. 9.

Ion. 2. 4.

Pro. 1. 23

Minister. Yet if there be a desire to loue and yeeld obedience vnto that which one knowes; sometimes groning in the Spirit vnto God, sometimes mourning, & constantly waiting with a heauie heart, vntill such time as the Lord shall powre forth his renewing Grace: all is yet safe.

Scholler.

Scholler. *What warrant haue we so to do?*

Minist. His owne Promises.

Schol. *Shew them I intreat you.*

Minister. Blessed are they which hunger and thirst for Righteousnesse, for they shall bee filled; Whosoever waiteth on me shall neuer bee ashamed: I will poure water vpon the drie ground, and Clouds vpon the thirstie ground.

Mat. 5. 6.

Isa. 30. 18.

Isa. 4. 3.

Schol. *Seeing that the wicked haue a certaine faith which iustificieth not; what manner of Faith is that which bringeth saluation?*

Minist. That Faith which is a iustifying before GOD.

Rom. 5. 1.

Schol. *Who worketh this Faith?*

Minist. The Holy Spirit.

Schol. *What thing is that which the soule apprehendeth by Faith?*

Ephes. 2. 8

Minist. IESVS CHRIST, GOD and MAN, blessed for euermore, our Mediator, who was humbled vnto the death of the Crosse, for our sakes,

Act. 20. 31

2. Tit. 2. 5.

Phil. 2. 8.

He. 10. 12.

now

Ro. 4. 25.

now sitting at the right hand of *G O D* the *F A T H E R*, with all the rich benefits, which he hath purchased to be powred out vpon vs in this life, and in the life to come.

Schol. *How shall we know whether as yet we haue so laid sure hold of Christ, as to make him our owne?*

Col. 2. 3. 9
Act. 15. 11

Minist. First, we must marke, if our soules haue perceiued all sufficiencie of Grace to be in him, and the God-head bodily dwelling in him. Next, we must looke if we betake our selues only vnto *CHRIST IESVS*, to repose vpon him, looking for Righteousnesse and Life onely in him.

Ioh. 21. 19
1. Pet. 1. 8.

Then must wee behold what Loue we haue vnto our Redeemer: and trie whether or not we would gladly loue him, better than all the pleasures in Heauen or Earth.

Further we must marke if euer our soules haue found ioy in beleeuing in the death & Resurrection of the Lord *IESVS*. Lastly, looke if our hearts be

be allured with a louing languor to desire for that sense and feeling we once had of him; resolving to obey him, if we were able.

Schol. Seeing that you say the wicked haue a sorrow for sinne, how should the Elect know that their sorrow is not the sorrow of wicked men?

Minist. The sorrow of the Elect is a godly sorrow vnto life.

Schol. Why call you it a godly sorrow?

Min. Because it is wrought by God himselfe. 2. Because the heart breaketh not so much for shame & paine, as for hauing offended so louing and so merciful a Father, the piercing of so louing a Redeemer, and for grieuing of the Holy Spirit, our Comforter.

Schol. What kind of sorrow is the sorrow of Gods children?

Minist. A bitter sorrow mingled with sweetnesse.

Schol. Are the Children of God euer affected with this grieffe when they are sorrowfull?

E

Minist.

Pf. 42. 1. 2.
Pf. 51. 12.

2. Cor. 7.
10.

Phil. 2. 13.
Psal. 31. 4.
Zach. 12.
10.
Pf. 31. 11.

Pf. 30. 10.
Pf. 31. 7, 8.

Minister. No.

Pfal. 38. 4.

5, 6

Pf. 88. 31.

Sch. *What other disposition then haue Gods children in their sorrow?*

Minist. Bitternesse, and a terror.

Schol. *Whence proceedeth this fearefullest state to their sense?*

Pf. 22. 1, 2.

Pf. 51. 3.

Pfal. 33. 3.

Minist. Partly from a feeling of the absence of God, and hardnesse of their hearts, and partly in feeling the stings of a guiltie conscience.

Pfal. 77. 5.

Pfal. 42. 5.

Pf. 66. 10,

11, 12.

Pfal. 42.

1, 2.

Pfal 84. 2.

Pfal. 63.

1, 2.

Rq 4. 18.

Pfal 119.

Num. 23.

19.

Sch. *How may one know himselfe to be in a good estate vnder such a disposition?*

Minist. First, by his former experience, that once he did feelee the sweetnesse of Gods fauor. Next, if in some measure (how small soeuer) he desire about all things in the earth, the wonted presence of God. Lastly, if he wait and hope about hope, that hee who hath once begun, will neuer repent him, resolving, that though God shold slay him, yet he would trust in him.

Schol. *What may we learne from this sort of disposition?*

La. 3. 21.

Phil. 1. 6.

Minist. First, that by nature we are separat

separat

separate from God, and God from vs.
Next, that all Gods children (vntill
grace make a difference) are as hard-
hearted as any reprobates.

Ephe. 2. 1,
2, 3.
Ro. 3. 22,
23, 24.

*Schol. Seeing the wicked (you say)
may haue a desire of heauen, what diffe-
rence is there betwixt the desire of the E-
lect and reprobate?*

Minist. The desire of the reprobate,
or of those in the state of reprobation
before calling, is meerly naturall, such
as was *Esaus* desire of the birth-right,
and *Balaams* desire of the death of the
Righteous: but the desire of the Elect
is spirituall and heauenly.

Ge. 25. 32.
Num. 23.
10.

*Schol. How may we know when our
desires are spirituall?*

Minist. First, by the acknowleging
of that which we chiefly desire. Next,
of the end wherefore we desire it.

Psal. 63. 6.

*Schol. What is that which chiefly we
must desire?*

Minist. God in Christ to dwell in
our soules here by his Spirit, to san-
ctifie and quicken vs, to raise vs vp

Eph. 3. 16,
17.

Phil. 3. 21.

againe in the great Day, transforming and making our vile bodies like vnto Christs glorious bodie, to reigne with him for euer.

Schol. For what end should wee desire this?

Pf 73. 25.

Pf. 116. 1.

Minist. Euen for God himselfe the end of all.

Schol. In desiring heauen, what should we chiefly respect?

Ro. 7. 24.

Phil. 1. 21;

23.

Minist. Not so much our own ease, as that being freed from sinne in holynesse and ioy with vnspeakable loue (as a vessell full of glorie) wee may praise & magnifie God for euermore.

Schol. Seeing the reprobate may haue a certaine sort of feeling, how may wee discern, whether our feeling bee that sense which is peculiar to the Childe of God or not?

Minist. By the Spirit of Adoption.

Schol. Which be the sure marks and fruits of Adoption in vs?

Ro. 8. 16.

Ro. 14. 7.

Min. Perswasion of the loue of God towards vs, of our Election, Redemp-

tion,

tion, and Glorification: ioy flowing from this feeling, with increaſe of perſwaſion, and peace which paſſeth all vnderſtanding.

Schol. *Yet what if the ſoule haue no ſuch diſpoſition?*

Miniſt. Yet muſt wee looke backe vnto what we haue felt. Next, we muſt ſee what we deſire to feele, and further what we hope to feele.

Schol. *How may one know whether as yet he hath euer had any feeling?*

Miniſt. He muſt looke, if euer, in laying ſure hold of Chriſt, his ſoule hath been filled with a ſpiritual ſweetnes aboue all the pleaſures of Nature, which in ſome meaſure hath left a ſeale and ſtamp of heauen in the ſoule, that hath thus inabled him to diſcerne betwixt an abſence and a preſence of God; ſo that he is alwaies ioyfull when he hath any feeling of Gods loue; by the contrarie, euer ſad and heauie for his abſence.

Schol. *Yet ſeeing the wicked may*
E 3 *haue*

1. Cor. 2. 9
Pf. 73. 24,
25.
Pſa. 31. 19
Pſal. 36. 7,
8. 9.

Pſa. 52. 35
Pſal. 63. 3.
Pſa. 88. 14

haue an inward restraining vertue to curbe sinne, and an outward conformitie with the Law of God, how may it bee knowne, whether one hath a restraining vertue onely, or the renewing vertue of the Holy Spirit?

Minster. This is most easie to discern.

Schol. Explain your meaning.

Minist. The first internall worke of the Spirit, is a sight of sinne which offends the Maiestie of GOD; a sight also of God who hath been offended. Next, a secret sorrow proceeding from a hatred to sinne, with a loue of that glorious offended Maiestie prouoked; then a true desire to be freed of sinne, with a louing heart, and earnest desire to loue God for himselfe. Further also, a purpose and resolution to consecrate our secret thoughts, will, & affections vnto his holinesse as a liuing sacrifice. A strife also against all the pleasures and occasions of sinne, with an endeouour to keepe our thoughts and affe-

Eze. 30. 31

Act. 2. 17.

Zech. 12.

10.

Ier. 31. 9.

Eze. 20. 43

Pf. 51. 1, 2.

Ro. 7. 24.

Pfal. 42. 1.

Pf. 116. 1.

Isa. 29. 9.

Heb. 2. 1.

Pfal. 119.

27.

Pfal. 39. 1.

affections stedfastly vpon God & his will. Lastly, as the minde naturally straves from God, the will being peruerse, and the affections disordered: if there be then a sting in the conscience bringing true remorse, these be signes of the operation of the true Spirit by his renewing grace.

Schol. Seeing the worke of the Spirit is a thing sensible, which is felt in his renewing vertues, in the slaughter of sinne, and reformation vnto newnesse of life: what if (all this while) one feele nothing but the growth of sin, hardnesse of heart, and blindnesse of mind?

Min. First, he must see if he be able to discerne his sinne, blindnesse and hardnesse of heart. 2. Looke if hee secretly mislike the same. 3. Marke if he would willingly wish it remoued. 4. Consider if he haue desire to vse, or any way wish he might vse the means, though to his feeling he is no way able to vse the same. 5. Looke backe if at any time God formerly did euer giue

E 4

him

Gen. 6. 5.
Ier. 17. 9.
Pf. 32. 3, 4.
1. Cor. 7.
11.

Q

Ier. 14. 30.
Ro. 7. 14.

Psa. 51. 23
Ibid. ver. 2.
Cant. 1. 4.

Ier. 14. 22.
Mic. 7. 8, 9

Psa. 77. 9,

10.

Isa. 8. 47.

Pf. 44. 17,

18, 19.

Lam. 3. 26

32, 33.

Ro. 7. 19.

Psa. 116. 1

Psal. 139.

21.

Psa 51. 19.

him grace to belecue in him: (for that present) without any sense or feeling, euen when not being able to pray, in languor, patience and hope he waited for Gods presence. 6. Consider if after earnest prayer and sorrow for sinne, at any time hee hath found light, ioy, peace, a perswasio of mercy with some softnesse of heart, the power of sin abated. Lastly, if he find this continually before his eyes; The good which I would, I do not; but the euill which I would not, that do I.

Schol. Declare vnto mee then some marks of the reuening Spirit.

Min. A loue of God and his image for his owne cause, being goodnesse and loue it selfe. Then an vnfained hatred of that which offendeth God. Lastly, a misliking of our owne euill heart, with a true thirst and hunger to haue it made better.

Sc. Can a Reprobate haue these marks?

Minist. No.

Schol. How so?

Minist.

Minist. Because they be the markes of Election, and are wrought by the Spirit of Adoption; which a Reprobate cannot receiue.

Schol. *Who are they who feele the wrath of God, and shall also perish in the same wrath?*

Min. Those whom God in his iudgement wakens, giuing the conscience ouer to find the deluge of torments, the sting of reprobation; withdrawing from them his Spirit, either to seeke mercy truly, or to beleue that there is any mercie for them, so despairing.

Schol. *When doth the Lord waken such wicked men to feele these horrors of conscience?*

Minist. Some sooner, some later; some longer before their death, as *Cain*; some againe immediatly before their death, as *Iudas*.

Schol. *What kind of sense hath a Reprobate when he is thus wakened?*

Min. Light, feeling, and perswasion.

Schol. *What light seeth he?*

Minist.

1. Theff. 2.
16.

Gen. 4. 4,
13.
Mat 27. 4.

Isa. 48. 22.

Heb. 12.

29.

Mat. 25.

41.

conuicting, condemning, and tormenting him. 2. The great God a consuming fire to deuoure him. 3. Eternitie of paine prepared for him, and to bee giuen ouer by the Iudge to be tormented for euer, with the Diuell and his Angels.

Schol. *What feeleth the Reprobate being thus wakened?*

Gen 4. 13.

Isa. 30. 33.

1. Kin. 21.

27.

Heb. 10.

31.

Mar. 9.

45, 46

Luke 16.

24.

Minister. First, that sinne is bitter. 2. That there is an euerlasting wrath prepared for impenitēt sinners. 3. That the conscience (howsoeuer for a while asleepe in hardnes of heart) is capable of wrath. 4. That it is a fearefull thing to fall into the hands of the liuing God. And lastly, that hell-torments do take away all peace and comforts, bringing nothing but sorrow and vnquietnesse, yea, that a little looke of hell for one euill thought, is more fearefull and terrible than all the torments in the earth.

Schol. *Whereof is the Reprobate perswaded, when he is thus wakened?*

Minister.

Minist. First, that God neuer elected him, nor yet Iesus Christ hath redeemed him, and that he was neuer renewed by the Spirit of grace. 2. That he shall neuer haue comfort in heauen or earth. 3. That there is an euerlasting wrath prepared for him, and that hee shall neuer come forth of that prison and torment. Lastly, that God and his creatures, visible and inuisible, Elect and Reprobate, shall all be his enemies, helping to aggrauate his torments.

Mat. 27. 5.

1. Sam. 28. 15.

Gen. 4. 14.
Pro. 28. 1.

Schol. What be the degrees, by which a Reprobate is brought unto this torment?

Minist. First, Prophanenesse. 2. Impenitencie. 3. Infidelitie. 4. Senselesnesse and dead securitie. 5. A waking by a sensible wrath. Lastly, a reiection of him into euerlasting torments.

Heb. 12. 16.

Rom. 2. 5.

Heb. 3. 12.

Eph. 4. 19

Gen. 4. 13.

Mat. 22.

13.

Schol. what difference is there betwixt the Elect and the Reprobate, in the sense and feeling of the wrath of GOD?

Minist.

Reu. 6. 10
Gen. 4. 14.

Mat. 27. 5

Minist. First, the Reprobate he seeth and fretteth at the same; Next, his torment paineth him so, that he would gladly be rid of the paine, but neuer truly repenteth him of the sin. 3. The waight of his torment (proceeding from a guiltie conscience, & the sight of God the Iudge) maketh him to despaire, cast off mercie, turne his backe vpon God, and his free promises in Christ Iesus; so plunging himselfe (without recouerie) in the wrath of God.

Schol. How doth the child of God behaue himselfe in the feeling of the wrath of God?

Pf. 38. 3.
Pfal. 31. 4.
Pfal. 51. 7.

Pfal. 119.
49.

Min. Being wakened out of the dead sleepe of sinful securitie; First, torment maketh him to lament, & sorrow that he shold haue prouoked his God, thus to deale with him. Next, he thirsteth for reconciliation with God through Iesus Christ. Further, he draweth neer, laying sure hold vpon the promises of the word of God, desiring to feelee the
by

by experience. Yea, more; he seeth no saluation for him out of Christ crucified, and therefore renounceth himselfe and all that is in him, cleauing only to Gods free mercy and loue in the Lord Iesus. Lastly, he giueth not ouer, but constantly waiteth, hanging still on Gods free loue, and the truth of his promises reuealed in his word.

Schol. Yet shew vnto me further, how neare the child of God may come vnto the wicked in the sense and feeling of the wrath of God.

Minister. First, Gods child will feelee all his impediments standing vp betwixt God and him. 2. Hee may haue no kind of feeling, either of the loue of God, or of his mercie, election, redemption, or of the Spirit of sanctification. 3. Gods childe will feelee for his sinnes (in Gods absence) in his conscience burning wrath, vniquietnesse and torment. 4. When hee thinketh of God, hee may bee troubled: Eternitie will dash him, the

Gal. 6. 14.
Phil. 3. 8.

Psal. 71.
143. 5.

Ro. 7. 18,
23, 24.
Psal. 22. 1.
Pf. 88. 4, 5.
Psal. 40. 2.
Psal. 38. 4.
Pf. 55. 4, 5.

Psa. 88. 15.

the conscience of him also (at that time) may beare such witnessse against him, that altogether hee may doubt of his saluation, easily then he may be perswaded to despaire: and if at such a time it were giuen vnto the sense of his own conscience to iudge, he would willingly subscribe his owne condemnation.

Schol. Declare then, what is that manner of working, by which God vseth to heale a soule being thus diseased?

Iohn 3. 5.

Minist. He hath a secret working for that present vnfelt by the Patient, yet afterwards fully revealed.

Schol. But, in such a narrow pinch, how may wee iudge of that secret working?

Psa. 51.

Luke 15.

18.

2. Cor. 7.

11.

Minister. First, by that griefe wee haue for grieuing of our God. 2. By that desire we haue to bee reconciled with God (for still the more grievous that the torment is, so much the greater will desire of reconciliation be, and the hatred to sinne.) 3. By that hope
we

we haue aboue hope, against our feeling, looking vnto Gods free promises, with assurance that he will come, with this resolution, that though he delaied his comming vntill our last breath, yet for all this that wee would wait for him.

Ro. 4. 18.

Schol. when Gods children cannot feelee, should they measure their estate according to their feeling, beleeuing that God so accounteth of them, as for the present their conscience witnesseth?

Iſa. 8. 17.

Minist. No.

Schol. why so?

Minister. Because none may measure the fauour of God by their present tentations: seeing, feeling is a false Iudge.

Schol. Yet when one hauing sufficient knowledge, walketh in all the meanes so much as may be, and can for all this haue no assurance or feeling of remission of sinnes: is not this lamentable?

Minist. It may be so for a while, but it is with such, as with those who haue

Pfal. 119.
32.

haue a bad stomack: who though they cannot make vse of their prouisions of knowledge for the present, yet when their appetites returne, they find better vse of it than euer before.

Pfal. 37.4.

Schol. *God (we know) promiseth to giue those who delight in him their hearts desire. Yet we see, they haue it not alwayes in spirituall things, as true ioy, feeling assurance of his love, &c. How doth he then fulfill his promise?*

Pfal. 51.4.

Minister. It is most certaine, the breach is alwayes on our part; for such looke aside on other worldly matters, and not directly vpon G O D, making him their sole delight; suffering their corruptions beare sway: and then it is iust with God, to take away for a time their feeling: for he seeth, if such had not sometimes a dead heart, they would haue a proud heart (which is worst of all) therefore hee leaueth them for a time.

Pfal. 104
29.

Schol. *But they gladly would be freed from both.*

Minist.

Minist. Our hearts yet are so deceitful, that God sees we could not escape the latter, but by vndergoing the former.

Pf. 119. 71

Schol. *what then should such think of themselves, who for some yeares together, find lesse feeling in prayer, ioy in all good duties, &c. than in the former times, although they use the meanes?*

Minist. Such thinke too hardly of themselves, oftentimes without cause razing the ground worke of their Election; and calling all the pledges of Gods former fauours into question: which indeed they should not doe, but rather gather so many more as they can. For, though they thinke that they had better feelings at their first conuersion, yet it is not so: (if for the present they sticke close vnto all Gods means) for their first feelings were in a great part, rather sudden passions than grounded comforts: but after they come to haue any true conflicts with their soules, the

*Why nouices in christi-
nity haue
much fee-
ling.*
Psal 77. 7,
8, 9

mud of the flesh is more purged away, and all things are more sound then at the first.

Pfal 92.
13, 14.

Schol. Yet you know it is written, that the Righteous in their old age shall be fat and flourishing, bringing forth fruit: what shall some say then, or thinke of themselves, when they find a decay in their memories, &c. deadnesse in their affections? &c. Though they may not call their election in question; may they not feare some strange iudgement?

Pf. 44. 17,
18, 19, 20

Min. No surely: for (perhaps) then they may flourish most of all in humility, holinesse, patience, experience, and such like graces, when they want those stirring and hot affections. Neither ought wee to looke for such strength of memory and lively operative actions of grace, in age, in sickness, in great sorrowes and tentations, as at other times in young yeares free from such assaults. Neuerthelesse, in such times God giues graces most fit for those times; as in age, grauity, ability

ability to giue good counsel, to speake
from experience, &c. So that though
the aged Christians haue not alwayes
most life and feeling, & stirring grace:
yet are they better seasoned then
young souldiers, (as the Prophet spea-
keth) Giue thy strength vnto thy ser-
uant: so haue they a great deale more
of Gods strength to walke with: yea,
the greatest measure thereof at their
most need: which if wee should at-
taine vnto too soone, it would make
vs proud and secure to say with the
rich man; Soule take thy rest, thou
hast enough for many yeares. And
therefore as Hounds doe hunt best
when they follow the sent, not the
sight (for then they runne a madding,
ready like to breake their necks:) So
aged Christians, though they follow
by faith, and haue lesse feeling in sense,
yet doe they go on more strongly to
heauen, then such who runne all vpon
their sense.

Schol. *How commeth it then to passe*

Pf 86.16.

Luk. 12.
19.

that Gods children are so addicted vnto feeling? so mourning when they haue lost the same? yea, so troubled, that they imagine all is gone for euer?

Cant. 5. 6.

Minist. Iust as a pricke of a pin, or some other distemper in one part of the body, doth so vex vs, that we for the present are so griued with the same, that we forget that strength and health which is in the rest of the body: so the feeling and sense of Gods loue, being for a while lost, doth so dampe with the sorrow thereof all other graces in the soule, that for the present we can discerne none, and so imagine all to be lost for euer.

Schol. *what maketh Gods children so to relye vpon feeling?*

2. Cor. 5. 7

Minist. Certainly (as I thinke) because they remember not that it is written, we walke by faith and not by sight: and so their faith being weake, by reason they are not well clothed with their spirituall armour, hauing forgot their consolation, no maruell they

they stagger and reele to and fro, ha-
uing lost the touch of that hand which
had wont to guide them. So that I
say, it must bee want of faith; the
strength whereof appeareth most in
the least measure of feeling.

Heb. 12. 5.

Schol. wherefore then doth God
giue vnto his children such a mea-
sure of feeling at their first conuer-
sion, yet afterwards withdraweth the
same?

Minist. Euen as we see we may lead
a little child when hee is young whi-
ther we will, with Apples and such like
toies: so are we (being babes in Christ)
led by feeling at our first conuersion;
then we are altogether for rewards: at
which time if God made vs not better
offers than the world, wee would for-
sake him, and cleaue vnto the same.
But (with the woman of Canaan) to
hold out in repulses, without feeling to
gather strōg arguments to moue God
againe and againe, argues a strong
faith. Again Christiāns haue ordinarily

Heb. 5. 13.

Mat. 15.
22.

Psa. 116. 1.

Heb. 5. 1.

Exo. 32.

11, 12. &

32 12.

Psa. 40. 10,

11, 12.

Psa. 31, 22

more feeling at first, because the euery thing is new vnto the, receiuing more from God then they looked for. Neither are our prayers then so much vnderpropt with arguments as with feelings, then we come with simple suits, thinking God loues me, and therefore hee will heare me: As little children vse to come to their Parents: they bring no forcible reasons; but I pray you Father, &c. giue me such a thing: neither doe their Parents expect any, but are well content (yea glad) to heare them aske at first. But when proces of time makes those feelings (by vse) not to seeme so new, and so not so sensible: God hiding his face, & feeling decaying; then do they begin to lay about them with their knowledge, to labour for strong reasons in their prayers, to seeke how to moue God best; by his nature, promises, and former mercies. And then indeed (whatsoever wee thinke) is the best growth in faith and all goodnes, which after the storme is
past,

past, Gods children can see & reioyce at, yea, and liue vpon the store a good while after, hauing those praiers which they made in their deepest anguish, as the best pillars of their assurance of Gods loue.

Schol. Why doth God for the most part so long delay to giue comfort and feeling vnto his children?

Minist. Not like vnto some Physicians and Surgeons, who with needlesse delayes put their Patients to extraordinary paines: but for their good, to make them spend prayers, whereby they are alway gainers: the paines wherof is but the crossing of the flesh, which the more it is tamed, the better it is for them.

Schol. What then should one do, when he hath long attended without any comfort or feeling?

Minist. When the soule would most willingly despaire (because of the sense of sinne, terror of conscience, and Gods absence) then beleue most, lay

Mat. 9. &
15. 23.

1. Cor. 9.
27.

Psa 71. 14
Iob 13. 11
Iob 19. 23,
24, 25.

surer hold than euerypon the promises of the mercy of God in Christ.

Schol. How can one say that he beleeueth, not finding in him the fruits of Faith, which are prayer, comfort, peace, and holinesse?

2. Cor. 5. 7
Psa. 36. 3.

Minist. Faith and lacke of feeling may well stand together; yea, and great doubting: and hee who beleeueth most and feeleth least, is he who glorifieth God most: For, when wee feele, wee possesse (as it were) a beginning of that which shal be in Heauen: we liue now by Faith and Hope, not by sight and feeling.

Ro. 8. 24,
25.

Schol. But how should the conscience in the meane time rest, since Feeling is no competent Iudge?

Mat. 16.
18.

Minist. Build vpon that Rocke, against which the gates of hell cannot preuaile.

Schol. What is that?

Minist. To sticke close vnto Christ, and vnto the vertue of his Death and Resurrection, remembering the Iustifying

fying bloud of Christ, the Satisfying
 bloud of Christ, the meritorious bloud
 of Christ, the Comfortable Resurre-
 ction of *CHRIST IESVS*: And
 that he came not to call the Righte-
 ous, but the Sinners vnto Repentance;
 that he came for the sicke, and not for
 the whole; that hee biddeth all laden
 and wearie sinners come vnto him;
 yea, and all such who are athirst, to
 come vnto the waters and drinke free-
 ly: assuring them that though their
 finnes were red as scarlet, yet that hee
 will make them white as the Snow:
 as also he himselfe hath sworne, that
 as he liueth, he desires not the death
 of a sinner; but rather that he should
 turne from his wickednesse, and line:
 Promising that he will neither breake
 the bruised Reed, nor quench the smo-
 king flaxe, but will bind vp that which
 is broken, with the Comforts of his
 Spirit; will make whole that which is
 wounded, with the plaister of his pre-
 cious bloud: and bring home the lost
 sheepe,

Iob 29.24
 Mar. 9.15.

Mat. 11.
 28.
 Reu. 22.
 17.
 Isa. 1.18.
 Eze. 33.11

Mat. 22.
 20.
 Isa 61.1.
 Mat. 10.
 20.
 Isa. 61.1.
 Luk 15.4,
 23.

Phil. 3. 9.
Ephc. 2. 1.

Rom. 9. 33.
Rom. 8. 1.

Psal. 61. 2.
Psal. 27. 5.
Psal. 32. 7.

Ioh. 20. 29.

Lam. 3. 34.
25, 26, 27,
31, 32.

sheepe, reioycing also at the returne of the forlorne sonne. His loue also couers both the multitude of sinnes, and the sinner, with his owne shining-righteousnesse; he also quickneth and raiseth vp the dead soule, that is stinking in the graue of sinne. And (to be short) he saith; He who beleueth shall neuer be ashamed, but shall be raised in that great day, with a glorious body, like vnto the most beautifull body of *CHRIST IESVS*, & shall neuer be condemned, but haue euerlasting Life. This is the Rocke I spake of, and on this Rocke must the Soule anchor, when it is tost betwixt the strong winds and deepe waues of sin and euerlasting Wrath. For blessed is he who beledieth, though he neuer saw *IESVS* with his eyes. Yea, suppose one neuer had any Feeling of him, stil waiting in hope and languor, and resting vpon the Loue and Mercy of *CHRIST IESVS*, reuealed in the word; This is a sure ground to relie vpon;

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on; that as *G O D* is Truth it selfe, so he will most certainly performe all his Promises, in his owne good time: being both Mercifull and Powersfull, to performe whatsoeuer he promisetht.

Ioh.3.33.
and 14.6.
Iosh.23.4.
2.Tim.1.
12.

Schol. Yet, why may not one, who doubteth of his Election, reply; It is certaine, God is mercifull, true, and powerfull, but what is that unto me, seeing that I cannot perceine in particular, that hee hath made a promise unto me?

Minist. First, I would haue such a party to assure himselfe, that this is but a iugling deluding Sophistrie of the diuell, to make any to pry into the decree of God, to see whether his name be written there or not, before hee vse the meanes: for then this followeth, that because I cannot see Gods Decree, therefore I will vse no meanes, all are in vaine: which temptation, if the Diuell can once settle, keeping such parties from the meanes, then he knoweth they be sure his owne. Next, I would wish them to remember, that the

Isa.43.10,
11,12.
Isa.40.13.
25,26,27
28.

Ier. 3. 31.

32.

Gal. 3. 28.

Rom. 3. 23

24.

1. Tim. 1.

15.

Eph. 2. 1.

the Lord is so abundantly merciful in making of his promises, that hee excludeth no sorts of persons, neither Iew nor Grecian, bond, or free, high or low, rich or poore, but the righteousness of God through Iesus Christ is in all and vpon all who beleue: That there is no exception of persons, for all haue sinned, and are deprived of the glory of God, and are iustified freely by his grace, through the redemption made in Christ Iesus; yea, that Christ Iesus came into the world to saue sinners, whosoever they be, excluding no sort, nor degree, from laying hold on life, much lesse any particular person. Rather (then) must one gather the quite contrarie arguments against the Diuell and carnall reason: And thus returne their Arguments: All Gods children (for the most part) who in former times haue beene called and enlightned (when they were dead in sinnes and trespasses) at their depar-

ci departure from *Sodome*, were not ſo
 curious as at firſt to pry into Gods de-
 cree, to know whether their names
 were written in the Booke of life, be-
 fore they would uſe the meanes: but
 they reiecting ſenſe and carnall rea-
 ſon, did by degrees uſe the meanes to
 their power, and ſo by the conſtant
 uſe of the ſame, and Gods bleſſing
 therewith, by little and little at length,
 found their eyes opened, their hearts
 ſoftned, the whole man in part ſancti-
 fied; ſo attaining vnto the knowledge
 of his Decree: therefore I will alſo uſe
 the meanes (rather obeying God than
 the Diuell) which though by and by
 they proue not effectually, yet I will
 wait Gods good time, and who know-
 eth but at length I may ſpeed as wel as
 others? And ſo againe, though I find
 not my name in the free Couenant of
 mercy, yet ſince it excludeth none by
 name, I will hope ſtill, though I bee
 moſt ſinfull; yet Chriſt, he came into
 the world to ſaue ſinners, he iuſtifieth
 all

Iſa. 40. 31.

Pſ. 138. 7.

1. Tim. 1.

13.

Mat. 9. 13.

Rom. 4. 5.

& 5. 8. 2.

Iſa. 53. 4, 5

Mat. 11.

28.

Phil. 3. 9.

Isa. 55. 8.

9. 1.

Psal. 8. 47.

8, 9.

Eph. 3. 20.

Act. 9. 3.

Mat. 5. 18.

all those who belecue in him, how miserable soeuer they be, yet his righteousness apprehended couers all their infirmities. But so it is, I am a vile sinner, laden and burdened with iniquities: Therefore I will belecue, and my Lord will iustifie me, and I will draw neare vnto God, and he will case me. I will apprehend and cleaue close vnto his righteousness, how vile and naked soeuer I be of my selfe: and thus I shall escape in the midst of all tempests. For God (if I bee penitent) is more powerfull to forgieue and heale my rebellions, then I am able to prouoke his anger. Now the ground of this consolation is the reuealed Truth of God, which is as sure as if we did see him in an extraordinary manner, both feeling and hearing him speake vnto the heart and eare, or rauishing vs in visions, as he did to *Adam, Abraham, Isaack, Iacob, Moses, the Prophets and Apostles*, or as vnto *Paul* out of heauen: for heauen and earth shall passe away, before any

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any rittle of his VWord shall fall vnto the ground. And he who resteth vpon this VWord, out & beyond his feeling, he resteth vpon the arme of God; and as God is true, shall vndoubtedly find deliuerance: but he who measures the promises of God by his feeling, and thinkes that hee beleeueth not but when he feeleth, he sinneth grievously; for hee compareth all vndoubted verity grounded vpon God (which shall bee performed in Gods good time, as certainly as God is Truth it selfe) with an vn certaine and vanishing feeling, which may faile vs, but the promises of God cannot. Hee therefore who measureth his faith by his feeling, deceiueth himselfe; because, neither is it permanent, neither haue we any warrant of the measure, time, or continuance thereof: seeing the Lord commeth when he will, and as he will, as he seeth to be most for his glory and our good, euen in our most need. And as for the chiefe grounds of

Luk. 1. 54.

Ioh. 3. 33.

Rom. 3. 4.

Heb. 10.
23.

Isa. 33. 6.
7, 8, 11.

Isa. 59. 16,
7.

Isa. 63. 5.

Ro. 10. 9.

of faith, there is no neede to goe vp vnto heauen to seeke for them, neither to digge downe into hell to find them out: for (as *Moses* speaketh) the Word of truth is neare vnto vs, our eyes see it continually, our hands handle it, our eyes see it, our eares haue the same read and preached vnto vs. And he that beleeueth in his heart (as the Scripture speaketh) that Iesus Christ is dead and risen againe, confessing him also with his mouth, shall be saued.

Sch. What manner of working is that which the Lord worketh with the soule when he revealeth himselfe vnto it.

Eph. 5. 8.

Act. 26.

18.

Act. 2. 37,

&c.

Min. First, he remoueth darknesse, terror, and that which presseth downe, and doubring. Next, hee powreth forth vpon the soule, 1. A sensible light 2. A perswading light. 3. A comfortable light.

Schol. Explaine your meaning in so saying.

Minist. I meane this, that when God

God worketh with the soule, hee will powre out the light of his Spirit vpon the same, shewing clearly vnto the party, that he loueth him, and through Loue hath chosen, redeemed, and in Heauen will crowne him. This light bringeth ioy vnspeakable and glorious. This light bringeth that peace of God, which passeth all vnderstanding. And during this Light wee feelee that which the Eie neuer saw, the Eare heard, neither can enter into the heart of man to thinke of.

1. Pet. 1. 8.
Phil. 4. 7.
1. Cor. 2.
9, 10.

Scholler. How should we trie in such experience, whether that light wee feelee be the true Light or no?

Minist. First, we must trie how the Soule was disposed before that Light came. Next, trie what sort of Feeling wee haue in that Light. Lastly, we must marke what stampe it leaueth in the heart, and how we are disposed after Feeling.

Sch. what manner of disposition should be in the soule before that light came?

G

Minist.

Ephc. 2. 1.
and 5, 8.
Act. 2. 37.
Deut. 28.
56, 66.

Minist. A darknesse, deadnesse, and senselesnes with torment, at sometimes doubting, and terror: a sensible absence of the power of the holy Ghost, either to comfort or sanctifie.

Sch. Doth euery man feelee this estate?

Minist. No.

Schol. who then are they who feelee this miserable estate of the soule?

Minist. None in a manner, but the Children of God.

Scholler. How may one know when the sight of his miserie is wrought by the Spirit of God?

Act. 2. 37.
Ephc. 5. 13

Minist. Because it is an effect of his working.

Schol. Shew me that.

Min. It is a light which must shew vnto vs our darknesse, and it is a presence which maketh vs to feelee & see an Absence.

Schol. Yet to goe on perswade me I intreat you more fully thereof.

Minist. Looke then first into the Experience of the Saints of God.

Phil. 3. 6.

Saint

Saint *Paul* saw not himselfe, vntill God called him, yea, he thought himselfe without reproofe. Next, let any one who is called looke vnto his own Experience; and hee shall see there was a time when he had no feeling of that miserable estate. Now when wee shall find a change, nature cannot bee the worker thereof: for Nature hath not that Light to discouer vnto vs our miserie: wee are dead in sinne by nature, and blind also: How is it then possible for a dead man to see or feelee? so that it must needs be a Light, surpassing a naturall Light, which sheweth vnto vs our miserie. Againe, if it were only Nature which discouereth vnto vs our miseries, (seeing Nature retaineth still her owne Naturall operations;) What is the cause that there was a time when wee did neither see our selues nor our miserie? for if the sight of our miserie were naturall, we euer would haue seene the same. So, because it is of Grace, blind Na-

Rom. 7. 9.

Eph. 2. 1.
Rom. 1.

Rom. 8. 26

ture could neuer shew the same: therefore the sight of our misery is by the speciall working of the holy Spirit.

Schol. But Cain, and diuers other wicked men did feeble their owne miserie: how may we discerne betwixt their sight and that of Gods children?

Ifay 33. 14
Gen. 4. 13,
14.

Minister. The sight which wicked men haue of themselves, and their miserie, it commeth after some euill deed done, being guiltie, and thus convicted of the crime by their naturall conscience. Next, they see the punishment, and onely therefore tremble. Further, their feare is for the punishment onely, as *Cains* was: as also they feeble not with any continuance the miserable state of their soule to strue against it, to subdue it vnto true remorse: neither can they see the wickednesse of their heart, or truly desire to haue it renued or brought vnder an heauenly sense of Gods loue and fauour.

Schol. Shew vnto me also, how seeth the

the child of God his miserable heart?

Minist. The chiefe thing the child of God lookes into, is the heart. Next, he feeleth the euill disposition thereof. Further, he is grieved with the sense of the same. Then he thirsteth to haue it made better, rather then to obtaine the whole world, and all the pleasures thereof. There will also be still a strife (at the least) in his desire and will. Lastly, at some times Gods child will feele his heart made better then vsuall, that is, hee will feele the hardnesse, blindnesse, vquietnesse thereof somewhat abated: and light, softnesse, and peace, in place thereof. So that, when the presence of God is in the heart, Gods child feeleth it; when it is remoued, he discerneth it. For the truly wicked feele not a hard heart, neither know they what a soft heart meaneth. It is therefore onely peculiar to the child of G O D, to bee able to discerne rightly of his owne miserie and Gods mercie.

Isay 63.17
Psal. 51.10

Gal. 3.17.

Isay 61.10

Schol. But what if one do still feele nothing but hardnes of heart and blindness of mind: as yet not being able to perceiue a change?

Minist. First, he must trie whether that sense of hardnesse he fees be the worke of God, seeing there was a time, when hee had not this sense: Next, marke if he be pleased with that estate, or rather gladly would haue it made better (if possibly it might be) though it were but like vnto smoking Flaxe: Remembring that promise; Blessed are they who hunger and thirst for righteousness, for they shall be filled. Further, hee must warily marke, whether at any time he is able (how weakly soeuer) to speake, intreat, and pray vnto GOD, for mercie, to haue the heart softened, &c. None can make vs to pray in any measure, saue the Spirit: yea, although there be but a sigh vnto God, it is surely wrought by the Spirit. Then see, if after prayer, or in prayer, hee hath

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Isay 42. 3.

Mat. 5. 6.

Isa. 38. 14.

Ro. 8. 28.

ever obtained any ease or rest. Lastly, though he obtaine no ease, yet let him looke if he would gladly haue a soft heart in some measure (howsoever weakely relying vpon the word) hoping that G O D in his owne good time will come; therefore waiting in patience.

Phil. 4 7.

Pf. 4 c. 1, 2

Schol. *What learne we hence?*

Minist. First, that the sight of our selues commeth not of our selues, but of God. 2. That we are in a blessed & happy estate, when we haue a sense and feeling of our miserie, being displeased therewith, and desiring from our heart to haue it removed.

1. Cor. 11.
12.

Matth. 5.

3. That in such an estate, we are those with whom G O D is now a working, if wee be able to discern betwixt a soft and a hard heart: betwixt the Light of the Spirit, and the darknesse of Nature. 4. That when we obtaine but some peece of desire, and sometimes some little Grace to pray, with a little Hope reposing vpon

Mat. 13.
16.
Luk. 10.
24.

Mich. 7. 9.
Hos 14.

the Word of God, that albeit to our feeling God is not neare vnto vs, yet that in his owne good time hee will come againe: so that as truly as I feele an Absence, desiring his Presence, hee will as surely satisfie our desires, letting vs feele his blessed Presence.

Isay 42.

Lastly, though we be but as bruised reedes and smoking flaxe, hauing nothing to boast of, either of holinesse or feeling, as the least of all Saints; yet that God will neither breake off our longing, nor quench our desire. And so that finally we are in the state of grace, notwithstanding all hellish tentations.

Schol. How should wee trie whether that be the true light or not, which in the time of feeling is felt?

Minist. If we marke in the time of feeling, wherewith the soule is filled.

Schol. What then filleth the soule?

Minister. An vnspeakable power, which transformeth the minde, with a sensible presence of that great light, making

making the soule to Exult, and rise vp in ioy, rest in Peace, and triumph in perswasion.

Rom. 8. 36

Scholler. VVhereof is the soule thus perswaded?

Minister. Of the loue of God vnto vs in Iesus Christ, in our Election and Redemption; that he hath loued and giuen himselfe for vs: so that by him being saued from condemnation, we shall be crowned with him in glory for euermore.

Iohn 3. 16
Ephes. 2. 4
Rom. 8. 1.
and 17.

Schol. who worketh this perswasion?

Minist. The Spirit of God, which searcheth the deepe things of God.

Schol. Haue not Gods children that sense at all times of this perswasion?

2. Cor. 2.
19.

Minister. No.

Schol. when is it felt then?

Minister. At some times onely, or when it pleaseth him to reueale himselfe, for his owne Glorie, and our Comfort, according to his owne good Will.

Isay 54. 7,
8.

Schol. Haue not all the Children of God

God

God a like measure of Feeling?

Minister. No.

Schol. *what if all ones Life time he neuer have felt any such sense as you speake of; May he therefore conclude that he is one of those, in whom the holy Spirit dwelleth not?*

Minister. That followeth not that he should reason thus: I feele not, nor euer felt the ioyes of the Spirit; therefore he is not within me; and I shall neuer feele the same. This is a false conclusion. The holy Spirit may be in one (as it was in a whole church) euen then when hee feelth hardnesse of Heart, Terrors, and Doubting.

Lam. 3. 18

Ifay 3. 17.

1. Sam. 27.

Ifa. 31. 52.

Was not the Spirit of God in those Saints who doe complaine, and demand of God thus; O LORD, *why hast thou made vs to erre from thy waies, and hardened our hearts from thy feare?* Was not the holy Spirit also in the Prophet David, who suffered the terrors of GOD from his youth, with doubting of his life?

Schol.

Scholler. Yet declare what that stay is, which should uphold one in such a Temptation.

Minist. First, to looke vnto God, next, vnto our owne heart.

Schol. What is to be considered concerning Gods part?

Minist. First, that all things (as the Scripture speaketh) worke together for the best, vnto those who loue GOD: Next, that GOD cometh when hee will, chiefly in our most need. 3. That God hath all the haire of our head numbred, so as nothing cometh to passe without, his gracious providence: and thus must wee assure our selues, that it is his blessed will to hide himselfe from vs for a little. 4. Wee must remember, that GOD is Mercie and Wisedome it selfe; and that mercie moueth his Maiestie to giue his presence: but wisdome directeth that presence, as hee thinketh most expedient to his glory and thy good.

Ro. 8. 28.

Mat. 10.
30.

Isa. 54, 7 8
Exo. 34. 6.

2. King. 6.
33.

Deut. 8. 10
Iam. 1. 2.
Psa. 40. 19

good. So that he is but foolish, who fretteth in impatiencie, because God commeth not vnto him at his pleasure, seeing hee (who is wisdom it selfe) knoweth best his owne time. Lastly, we must remember, that Gods will in thus leauing vs, is to trie whether without feeling wee can in faith beleue his promises, resting and waiting patiently vpon him in humilitie vntill he come.

Schol. *What should bee considered concerning our owne heart?*

Cant. 3. 1,
2.
Psal. 101.
Psal. 42.

Psal. 84. 2.

Ifay 8. 17.
Ifay 25. 5.
Hab. 2. 3.

Minist. First, to marke if we finde a want of Gods presence, discerning an absence. 2. Wee must marke whether this absence doe grieue vs. 3. Marke whether wee hunger and thirst for his presence. 4. Wee must be sure that either wee vse the meanes of the Word and Prayer, or at least, haue a desire to the same; suffering others to doe for vs, that we are not able to doe. Last of all, we must trie whether we haue resolved to wait in hope,

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hope, resting vpon his promises in patience, with a constant desire vntill he come.

Sc. But seeing the Saints of God haue not still a like measure of feeling shew(as neare as you are able) what is the greatest measure of feeling they find in this life, and the least measure they attaine vnto.

Min. The greatest measure is, when one is rauished with an vnspeakable presence of God, so that the senses of the body are not felt, but ouercome with that fulnesse, which then the soule receiueth, as *Paul* was rauished: or by an extasie of reuelation and visions, as befell vnto *Peter* and the Prophets: or when the presence of God is felt in the word, either read or preached, or in Prayer, that it filleth the soule with an vnspeakable ioy, and a wonderfull peace of conscience, which none can vnderstand, but he who feelleth the same. Againe, the least measure which the Saints feelee, is either *under* terrour, or in the times of peace.

Schol.

2. Cor. 12.
1, 2.

Reu. 1. 10.
Acts 10. 3

Acts 4. 31.

Schol. *what is the least sense which the soule attaineth to vnder terror?*

Minister. The estate of the partie must be considered, if he hath beene effectually called or not.

Schol. *What is the disposition of the Child of God vnder terror, who hath neuer beene called, but for the present is a Patient in the act of calling?*

Act. 16.
29, 30.

Minist. Bitternesse, doubting, terror in the feeling of sinne and wrath; yet there is a kinde of weake desire, with a hope (although weake) raised by the holy Spirit to wait for better.

Schol. *In such an estate, how is the soule supported?*

2. Cor. 12.
9.

Minist. By a secret and powerfull presence of God, although for the present it be not felt.

Schol. *what is that which maintaineth this presence?*

Ier. 17. 7.

Minist. Grace to seeke grace, grace to languish for grace, and grace to wait in hope vntill God come.

Mat. 5.

Scholler. *If the Childe of God haue beene*

beene called, and haue tasted how gracious the LORD is, what is his disposition under terror?

Minist. He is possessed, either with a blind terror, or with a terror proceeding of guiltinesse.

Scholler. *What doe you call a blind terror?*

Minist. When one is smitten with a confused Feare, not knowing the cause, nor wherefore.

Schol. *What is the disposition of the Child of God, in such an estate?*

Min. The soule is stupified, dashed, and amazed; almost deuoured, and swallowed vp with the feare.

Next, there remaineth a certaine memory of the Presence of GOD once felt: Lastly, the soule is secretly supported by the Spirit of God to wait: so that for al this, it despaireth not finally.

Schol. *But what if the feare proceed of guiltinesse?*

Minist. First, God giueth grace to pray for remission of finnes. 2. Hee mealeth

Psal 77.3.
Lam 3.15
Psal. 77.3.

1. Sam. 7. 6

Hof. 6. 1, 2

Lam. 1. 22

Pfal. 4. 1.

melteth the hart for offending of him.

3. When wee cannot sorrow with teares, there will be languishing sighs.

4. The remembrance of by-past experience, yeeldeth some comfort. Lastly, (though at some times scarce there be any Hope felt) yet the soule will wait for Comfort.

I say 63 17

Lam. 1. 18

Schol. shew then, what is the least measure of feeling, which the childe of God hath in the times of his peace.

Lam. 1. 13

Ibid. 1. 16

and 5. 17,

18, 19.

Minister. A sense of the hardnesse of his heart, which he cannot possibly get softened: A sense of Impenitencie, Infidelitie, Blindnesse of Minde, Deadnesse of spirit; an inhabilitie to strue against the Heart, and the euill disposition thereof, with any spirituall battell; onely there may remaine some weake desire of a better disposition: a small kind of discontentment with the present estate of the Soule: with now & then some heauy faint stolne sighs, looking vp vnto GOD, for some helpe.*Schol.*

Schol. *What is the cause that God will haue his Saints to feele such terrors and stings of Conscience?*

Minist. First, that they may know that sinne is bitter and fearefull. 2. That they may vnderstand that God is angry against all sinne, and hath treasures of euerlasting wrath, ready to be powred out vpon impenitent sinners. 3. That thereby the Saints may learne to hate and detest sinne so much the more. 4. That they may resolve to follow after Holinesse, struiuing to eschew the Garment spotted with the Flesh. 5. That so much the more dearely they may loue Christ Iesus, who hath washed and redeemed them from their sinnes, and that most terrible Wrath, which burneth for euermore.

Psal. 31. 5.

Lam. 3. 39

Heb. 12. 1.

Iud. 23.

Psal. 116. 1

Schol. *What is the cause that God will haue his Saints to feele hardnesse of Heart, and the miserable estate of their Soules?*

Minister. First, to make them
H vnder-

Psal. 51. 5.

Ezek. 36.

31 and 20

43.

Cant. 3. 4.

vnderstand, how barren, dead, filthy Leapers they are by Nature, through the corruption of sinne. 2. That in this feeling of themselves they may bee humbled, and truly acknowledge their miserie, in shaming and condemning themselves; that *GOD* in such a sensible Confession may bee glorified. 3. To make them the more gladly and ioyfully long for the comming of *CHRIST*. 4. That when they doe feele, they may learne to discerne how precious a Heauenly Presence is: So euer thereafter, so much the more carefull to entertaine the same, and more thankfull for all manner of Comforts. 5. That the Saints may know and vnderstand, that albeit they finde sometimes *GOD* working within them, as indeed they doe: yet that the strength of corruption is so great, that it quencheth these sweet and holy feelings; as also that wee may know our weaknesse and infirmities to bee such, whilst we walke
in

in this Tabernacle of clay, that wee are not able to retaine a constant spirituall presence. Last of all, that wee may afterwards pittie, and bee so much the more mercifull vnto others in the like estate.

Schol. what may we learne hereof?

Minist. First, that one sense and feeling is not enough, but God in mercy must multiply feeling after feeling, and grace after grace. Next, that we should long to bee freed of this body of sinne and death, to bee cloathed with our heauenly husband in glory: there immediately to see the face of God, there to feele an euerlasting presence without any absence.

Schol. Is it possible that God can be in the heart, when we feele the hardnesse of our hearts?

Minister. It may be so.

Schol. How may that be knowne?

Minist. First, by the feeling of the euill. 2. By the extreme sorrow, heauinesse, and discontentment for

1 Cor. 13.

14.

Psal 51.13

Phil. 1.23.

2 Cor. 5.

1 Cor. 13.

Psal. 32.3.

Psal. 38.3.

Pf. 63. 17.

that euill disposition. 3. By that remaining desire, to haue the soule truly touched with a sensible presence of Gods holy Spirit: with a desire to strinue, when we are not able to strinue.

Schol. VVhat manner of stampe lea- ueth this light in the heart (being now departed) in the time of hardnesse of heart?

Pf. 61. 20

Minist. First, it confirmeth and set- leth the soule to rest vpon that God whose presence was once felt. Next, it maketh the soule still bold to draw

Psal. 77. 5,
6.

neere vnto God. Further, the memo- rie of that former presence, bringeth comfort in tentation, because we haue felt such light, as hath sanctified and renewed the minde, will, and affecti-

Pf. 51. 10

ons. Againe, it maketh a man mar- uellous humble, to hate sinne, to loue holinesse and righteousness; to make choice of God, to be his sole pleasure and delight, as possibly hee may: to

Phil. 1. 23.

sooth this present life, & the pleasures thereof: to long to be dissolued to be

with

with Christ: to walke as a stranger in this world: to haue his conuersation in Heauen, by faith and hope, as the heire and Sonne of God. The remaining stampe of this light also, maketh the childe of God reioyce when hee seeth God honoured; and contrarily, exceeding sorrowfull, when hee seeth him dishonoured.

Psal. 139.
126.

Schol. What is the cause that this small remaining light hath or can haue such a stampe and effectuall working?

Minist. Because this light once shining in the soule, draweth it so neere vnto God, and God vnto it, letting it see and feele cleerely in that light, that it is beloued of God: which when the soule once by a strong apprehension feeleth, it answereth God with a sweet loue againe: so that this sense of the loue of GOD once shed abroad in the heart, perswading, comforting, and sanctifying the same acquainteth the soule with God: so that neither can hee forsake the same, or it finally for-

Psal. 27. 8.
1 Ioh. 4. 19
Rom. 5. 5.

Ier. 32. 40.

take him : remaining alwaies sad (at least when he is grieued:ioyfull when hee is glorified, either in mercy or iustice.

Schol. *Is it possible for the Childe of God to fall into such hainous presumptuous sinnes, as wicked sinners doe?*

Minist. It is possible.

Schol. *What is the cause thereof?*

Minist. Because that the same vilenesse is in the nature of the Childe of God, which is in the prophanest Reprobate.

Schol. *I grant, the Childe of God, before he bee called effectually, may goe on for a while in as euill a course as any Reprobate. But can the Childe of God, who hath beene effectually called, fall from his feeling and holinesse, in such sinnes as maketh the Reprobate damned for euer?*

Minist. Most certainly he may.

Schol. *How are you able to confirme your iudgement?*

Minist. In place of light, hee may bee

I Cor. 6.
10, 11.
Eph. 2. 3.
Tit. 3. 3.
2 Chron
33. 9. 10,
&c.

Psal. 51.
10, 11.

bee couered with darkenesse: In place of feeling and perswasion, there may come deadnesse & doubting; In place of ioy, terrour: for softnesse of heart, hardnesse; in place of holinesse, much prophannenesse.

Schol. *Explaine your meaning in so saying.*

Minist. It is plaine, that there was in *Iob* terror and doubting: And in the Prophet *Dauid*, sense of wrath, and grievous feares of wrath: And in *Salomon* a strange and fearefull declining from good, and a wonderfull practice of euill.

Schol. *Can the Childe of God altogether lose the comfort of feeling, and be oppressed with terrour?*

Minist. Yea truly, and that so farre, that the sense of sinne and the wrath of God will ouer-burden the soule: as *Dauid* testifieth, when hee saith, Thy hand was heauie vpon mee day and night, and my moisture is turned into the drought of Summer. And

H 4 againe,

Iob 3. 11,
12.
Iob 6. 4. 9.
Psal. 40.
12.
1 King. 11
4, 5, 6, 7, 8

Psal. 32. 4.

Pfal. 38.3
4.5.

again, There is nothing found in my flesh, because of thine anger, neither is there rest in my bones, because of my sinne; for mine iniquities are gone ouer my head, and as a mighty burden are too heauie for mee. My wounds are putrified and corrupt, because of my foolishnesse. My reines are full of burning, and there is nothing sound in my flesh: yea, he further testifieth, that the indignation of God lay vpon him.

Pfal. 88.7.
16.

Again he saith, thy indignation goeth ouer me; & thy feare hath cut me off.

Schol. Yet declare further, how farre may the Childe of God bee cast downe (feeling of Gods absence) being in continuall vexation by the apprehension of his anger, yet continuing the Childe of God?

Lam. 3.8.

Minist. First, the childe of God may bee driuen to such an extremity and narrow pinch, that (to his feeling God hideth his face from him; the Lord reiecteth his soule, and when he roareth, crying out, that hee shutteth forth his prayer.

prayer. Next, to his sense and feeling, he will feele the God of Heauen to be hisemie, pulling him in peeces, causing the arrowes of his quiver to enter into his reines, filling him with bitterness, and causing his soule to be farre from peace.

Againe, the Childe of God, to his Feeling may through the affliction of his soule, bee at the brinke of despaire, and at the point of death: yea, and from his youth suffer terroures, doubting of his life.

Psal. 88. 15

Lastly, the Childe of God through the manifold Tentations of his soule, will be so deiected, that when he prayeth, his spirit will bee full of anguish and vexation, and Agonie, thinking that God hath either forgotten to bee mercifull, or that hee hath shut vp his tender mercies in displeasure: that hee hath ouerthrowne and destroyed him on euery side: that being gone, God hath kindled his wrath against him.

Pf. 77. 8, 9

*Iob 16. 7,
8, 9. 10, 11
12, &c.*

Schol.

Schol. *Can the Childe of God after he hath felt terror become so senselesse, that hee will bee hardned from the feare and awe of the Maieſty of God?*

Ifa. 63. 17

Min. He may, as the Prophet *Iſaiah* testiſieth, when he ſaith, Why haſt thou made vs to erre from thy waies; & hardned our harts from thy feare? as alſo experience of the Saints of God in all ages witneſſe the ſame.

Schol. *How farre may the Childe of God after his effectuell calling, runne riotouſly in prophane looſeneſſe?*

Reu. 2. 4.

Reu. 3. 15.

Miniſt. Firſt, he may ſtray and fall away in his affections of Loue and hatred. Secondly, he may looſe the reins in outward actions.

Schol. *How may the Childe of God degenerate in his affections?*

Reu. 2. 4, 5

Miniſt. Firſt, his Loue and obedience may grow cooler vnto Chriſt Ieſus, his hatred likewise of ſinne may bee diminiſhed: and the loue of righteousneſſe be remoued a little; and yet remaine the Childe of God. As we ſee
in

Mat 26, 7

in *David*, a man after Gods own heart, and *Peter*, *Christs* deare Apostle, who thus for a while did fall away in their affections.

Schol. *What are the degrees by which the childe of God commeth vnto this disordered riot & loosenesse in his affectiōs?*

Minist. First, hee suffereth the presence of God to goe forth of his heart; and the minde to be blinded. 2. He leaueth off seriously either to seeke God, or to mourne for his absence. 3. The vaile and snares of hardnesse of heart, thus commeth vpon him. 4. The heart becommeth senselesse and dead. 5. The party thus lying open vnto temptation vnarmed, sinne deceiueth, with the inticements therof, defiling the affections, perswading them to fulfil the lusts of the flesh. 6. The sense of heauen and of hell become strangely decayed. And lastly, there may wel abide a light to conuince and conuict the conscience thus defiled, but no power to resist sinne in the act.

Schol.

Iam. 1. 14.
Pf. 32. 3, 4.
Heb. 4. 12.
13.

Schol. *What should wee learne from hence?*

Heb. 3. 12.

Heb. 3. 12.

15.

Heb. 5. 13.



1 Sam. 12.

11.

Minist. First, to beware wee lose not our peace and communion with GOD. 2 To shunne hardnesse of heart, and blindnesse of minde 3. Nor to suffer the conscience to bee senselesse without feeling, but euer to retaine a sight and sense of sin, and the terrour of Gods wrath for the same: with some measure of remorse and godly sorrow. 4. To bee watchfull, that the vile bewitching pleasures of sinne, benumme not the conscience, making it consent vnto such abominations: for if we so doe, the strength of sinne will ouercome vs; and by the righteous iudgement of GOD wee shall fall into some great danger, which although it brings vs not to hel, shall bee a staine in the Conscience, and as a thorne in our side, all our life long.

Schol. *Is it possible for the Childe of God to fall into such grosse sinnes, as those who*

who are ordained unto destruction? the sinne against the Holy Ghost excepted?

Minist. Nothing more certaine: hee may fall into the same finnes, and yet be no cast-away. *Eſau* a Reprobate was a Fornicator. *Dauid* an Elect, did commit adultery. *Lot* an Elect, was ouertaken with drunkennes & incest: so also was *Noah* with wine: *Peter* an Elect, denied Christ: and *Ioseph* did sweare by the life of *Pharaoh*: so that hee hath no freedome (if Gods Spirit be absent) more then these, not to fall into such grosse finnes: the sin against the Holy Ghost excepted.

Schol. *What is the sinne against the Holy Ghost?*

Minist. There are sixe names giuen vnto this great sinne. 1. It is called, A sinne against the Holy Ghost. 2. A Blasphemie, an impious Blasphemie, extremely impious. 3. A sinne that neuer shall be forgiven. 4. A Falling away, an Apostasie. 5. A sinne against Knowledge and Conscience, in great light,

2 Sam. 11.
11.4.

Gen. 19.
23.
Gen. 9. 21.
Mat. 26.
70.
Gen. 41. 15

*A discovery
of the sinne
against the
Holy Ghost.*
Mat. 12 31
Mar. 3. 29.
Luk. 12,
10.
Heb. 6. 4.
Heb. 10.
20.
1 Ioh. 3. 16

light, in despite of the Spirit of grace:
6. A sinne vnto death.

Schol. *VVhy is it so diuersly named?*

Minist. Because God in his Word hath beene pleased so to expresse the same vnto vs: Yet, if wee list to looke more neerely into the same, wee shall finde sundry causes: First, it is called, *A sinne against the Holy Ghost*: Not in respect of the substance of the Holy Ghost; for the *Essence* of the three Persons, is all in one and the same *G O D*: nor yet in respect of the Person of the Holy Ghost; for whatsoeuer is done against any one of the Persons, is done against all three: but it is said to bee done against the Holy Spirit, because done against the immediate effect, worke, and office of the holy Spirit, to wit, against the shining light of the said Spirit: this light is indeed an effect of the Father and of the Sonne, as well as of the Holy Spirit: yet it is said to be against the holy Ghost only, because

Mat. 11.
31.

because it fighteth against a speciall immediate worke of his, against that light and worke of grace kindled by him. 2. It is called a blasphemie, an impious blasphemie, extremely wicked. There bee diuers blasphemies, a blasphemie of men, a blasphemie directly against the Son of Man; a blasphemie impious, wicked, such as was *Pauls* blasphemie, which because (as he testifieth) it was not done wittingly, hee was receiued into mercie, because he did it ignorantly. But this sinne against the Holy Ghost, is a blasphemy exceeding wicked; surpassing his, because it is done with extreme despight against a manifest cōuincing light. 3. It is called a sinne which neuer shall bee forgiuen: not from the nature of the sinne, as if there could bee any surpassing Gods mercy (for a finite creature is not able to commit that sin, which an infinite God in mercy is not more able to pardon) but it is said to bee irremissible, because there is no mercie

Mat. 7. 23.

Mar. 2. 3.

Mat 12 3.

1 Tim. 1.

13.

Luk. 12.

10.

Heb. 6. 4.

Note.

1 Ioh. 5. 16

cie appointed for it, because there is no repentance to bee giuen to such a one, and such a one shall neuer begge for mercy. Yea, I may further adde, that the surie of such a one who committeth this sinne, is so great against Christ, that suppose hee might haue mercy by repentance, yet hee would not haue it. 4. It is called a falling away or an Apostasie, because it is not onely a simple Apostasie, of a part, or for a time, nor yet an Epilepsie, or a Spirit of slumber, but also a totall, finall Apostasie. 5. It is called, a sinne against Conscience and Knowledge, with great despight against the Spirit of grace: there is no man but hee sinneth against knowledge and conscience. So these Pillars of the Church, *Peter* and *David* (before him) sinned, with many more. Yet all without despight: therefore take away despight, malice, and extreme despight, and so long there will bee no sinne against the Holy Ghost. Lastly, it is called a sinne

Lastly, it is called a sinne vnto death, because all sorts of death do follow it, corporall and spirituall, first & second, temporall and eternall.

1. Ioh. 5.
16.

Schol. Where doth this greatest sinne chiefly make residence, in these who commit the same?

Minist. In the heart and mind.

Sch. How may it be indged of there?

Minist. By six properties or effects, three in the mind, & three in the heart.

Schol. Declare which be they.

Minist. In the mind it is done against all sorts of light. 1. Against the generall light of all the powers of the mind. 2. Against the particular speciall light of the conscience. 3. Against the spiritual light, that light of the Spirit, Word, and Grace. Secondly, in the heart, 1. It must be done willingly, with a full consent (as the Apostle speaketh) For if we sinne willingly, &c. 2. There must be malice in it: as *ver. 29.* where such a one is brought in despighting the spirit of grace, &c. 3. There must be

the extremitie of malice in the same; because such a one treadeth vnder foot the Sonne of God, and trampleth vnder the bloud of the New Testament, as if it were dogges bloud; crucifying Christ vnto himself, & making a mock of him; all which are actions of despite and extreme desperate malice.

Schol. What principall qualitie must he needs be endowed with, who can commit this sinne?

Minist. He must haue a great light and knowledge: for then it is properly said to be committed, when a mans illumination is so great, that he cannot be ignorant (though he would) what he doth, and yet for all this, will wittingly & willingly of a desperate malice, oppugne, impugne Christ and his truth more and more, persecuting the same with finall obstinacy, to that end onely to withstand and despight him: so that thē they become of a diuellish nature, or rather very Diuels: for still the further one wadeth into this sin,
(vntill

Iob 6. 70.

Note.

(vntill the consummation thereof) the more he partakes both of the knowledge and malice of the diuell: *As the Pharises, &c.* of all others the worst: for some there were who knew Christ in his cratch, some sucking his mother very yong, some nailed on the Crosse: others againe, could not know him, no not in the greatest light and glory of his Miracles. A third sort he had to do with; who knew him clearely by the light of the Spirit, and of his wonderfull Works: and yet maliciously spake, and did against their knowledge, blaspheme, scoffe, and mocke the Sonne of GOD; and these were the Pharisees; whom falling into this Blasphemie against the Holy Spirit, Christ reprobueth, and threatneth.

Schol. *To how many sorts of people is it incident to commit this sinne?*

Minister. As I take it, to two sorts onely.

Schol. *Which be they?*

Min. First, such, who hauing giuen
I 2 their

their names vnto *CHRIST*, taking vpon them a profession of him and his truth, yet in the time of temptation do make Defection, continuing in the same, vntill they fall into an vniuersall Apostasie, so perfecting this sinne. 2. There hath beene another sort, who knew the Truth clearly, by a generall, speciall, spirituall, conuincing Light, not taking vpon them the profession thereof, nor the names of Christians: who notwithstanding that they were indued with a great Light of the truth; yet did they with al their might in great malice impugne the same, persecuting with great obstinacy *CHRIST* and his Members; such were the Pharisees.

2. Tim. 1.

Of the first sort, who made Defection, we read of *Alexander* the Copper-smith, *Iulian* the Apostate, *Porphyrie*, &c. Of the other, as I haue said, were the Pharisees. For they knew that an vncleane spirit could not worke a true miracle: seeing euery true miracle must be wrought by an Infinite, not bound

ded

ded Power (the whole power of Hell being limited) which is only of *G O D*: Therefore to ascribe such miraculous Works to Belzebub, an vncleane spirit (derogating the glory of the Sonne of *G O D*, and taking away the fruits & efficacie of the spirit) was in them as vilde and pernicious a blasphemy as could be: Since all the Diuels in Hell (their powers being ioyned) are not able to worke one true Miracle: for by them *C H R I S T* was declared to bee the Almighty *G O D*, manifested in our Flesh. Iustly then were they condemned of Blasphemy against the Holy spirit, because their sin had in it no infirmity; but was altogether of obstinate, settled, well-advised malice: Whence from them this sin hath the name of Blasphemy; as from the first sort of Professors (who haue made defection) it is called Apostasie.

Schol. *what do you call, or how do you define this Apostasie from the truth?*

Min. It is not an Apostasie from a

2. Thef. 2

Note.

Naturall, Moral, or Ciuill Truth, from a Truth in these outward things, (for which men so strue,) but it is an Apostasie from a super-naturall Truth, frō a Truth concerning our euerlasting Salvation, and the liuely Faith in *CHRIST IESVS*.

2. It is not only a particular Apostasie from any peece or parcel of this diuine Truth, but it is a generall Apostasie, from the whole word of this truth, which we call the Gospell, and consequently, a manifest defection from the *Liuing GOD*, who in *CHRIST IESVS* was manifested in our Nature. Neither is it a partiall defection with a part of the Soule only; with the mind or heart only: but it is a totall defection of the whole soule; yea, not only of the whole Soule, but also of the whole Man, both soule and bodie. 3. It is a finall defection, a defection without re-
away

Heb. 6.

away without recouerie: yet men do not come into this vniuersal Apostasie all at once, but by little and little, and proceſſe of Time: For firſt, they chaſe away and baniſh their whole Light; they waſte and make ſhip-wracke of Conſcience; they deſperatly harden their whole hearts, vntill they become as it were incarnate Diuels, Satanized in a wonderfull manner, vntill they match Beelzebub himſelfe in their deſperate deſpite and malice: So that there is no ſinne which maketh a man ſo ſpitefully to deteſt *CHRIST*, as this ſinne, yea, with all ſuch extreme hatred, that although he might, he will receiue no benefit of his Propitiatorie and Expiatorie ſacrifice.

Note.

Schol. What is the cauſe that this ſin is ſo ſeuerely puniſhed?

Miniſt. Amongſt other cauſes, becauſe it is ſo free of infirmitie and ſudden fits and paſſions (which other ſins are not free of) and ſo full of deſperate malicious wel-aduiſed malice, ſcraping

forth all Light, banishing all Conscience, fighting against the Heauens so far, that because it cannot attaine vnto *CHRIST*, (who now in Heauen sitteth at the right hand of the *FATHER* in all Glory, it vndertaketh to be reuenged vpon his true Members, the Militant Church vpon Earth: which (so far as it can) it persecuteth, oppresseth, and by all meanes rooteth out: so that it is iust with *GOD*, in his righteous iudgement to haue decreed, neuer to giue repentāce vnto the same

Schol. By what Steps or degrees doth this Sin ascend to the height of Impiety?

Minist. By foure steps it ascends, or rather descends towards hell.

1

First, it maketh a man do actions against Knowledge & Conscience (and that without infirmity, vsuall in other sins) falling frō the Faith of *CHRIST*.

2

Next, It maketh them to goe on forwards in the same continually, vntill they make their partiall defection a Totall, their particular a generall, and

and their generall, a ſinall Apoſtaſie.

1. Then, further, it maketh a man diuelliſh, malicious, deſpightful, to grow in malice againſt Chriſt and his members, more and more.

3

Laſtly, If (neare finiſhed) it be the ſinne againſt the *HOLY GHOST* indeed; it maketh a man violently breake forth in all ſorts of fearfull and terrible perſecutions; in all kinds of Blaſphemies and groſſe viſible Actuall ſinnes: all Murthers, Burnings, Oppreſſions, Witchcrafts, Sorceries, Extirpations: Finally, and what not? To that end only that it may reſiſt, oppoſe, and deſpight, & fight againſt the Power, Effect, Graces, and conuincing Light of the Spirit.

4

Schol. *May not one who in GODS ſight & Decree, is choſen vnto Liſe, ſeeme to begin to fall into this ſinne, and yet be called backe both from proceeding therein, and Finiſhing the ſame?*

Miniſt. As I take it, he may, for we know *Manaſſeh*, the ſonne of good *Hezekiah*

2 Kings
21.1.

zekiah King of *Iudah*, ruling in *Ierusalem*, the place of *G O D S* Glory and Worship, in the midst of a glorious Priest-hood, many hundred years old, (wherof he could not be ignorant) did notwithstanding abominably sinne, and seeme to go on, in the finishing of this sinne for a long time; ouerturning & extinguishing (to his power) Gods worship, building againe those High places, which his Father had cast down and abolished; making a Groue, and worshipping the whole hoast of Heauen, building Altars (contrarie to *G O D S* Commandement,) in the House of the *L O R D*, and the two outer Courts thereof, for the whole hoast of Heauen; causing his sonnes to passe through the Fire, giuing himselfe to Witchcraft, and Sorcerie, to vse Familiar Spirits and Sooth-sayers; setting vp the Image of his Groue in the House of the *L O R D*; filling and causing *Ierusalem* to swim frō corner to corner with innocent blood: finally,

ly, exceeding thoſe exceeding ſins of the Amorites, yet no Caſt-away, but at length prooued to be the Child of GOD for all this. *Iosephus* alſo thus writeth of him.

*Ioseph. Ant.
lib. 10. ca. 1.*

He was ſo impudent, that he ſpared not to pollute the very Temple of God, the Citie and the whole Countrey: for making his entry in deſpite of God, he ſlew afterwards all thoſe who were vertuous men amongſt the Hebrewes, & though he had no want of Prophets, yet ſo it is that he killed enery day ſome; ſo that Ieruſalem was ouerflowne with bloud, &c.

Thus far we ſee one went, and was by the mercie of GOD called backe againe. Wherefore no poore Chriſtian (howſoeuer ſinfull) not comming neare the finnes of *Manaſſeh*, ought not to thinke he hath committed this ſinne: yet it is good for all to fle all finnes; chiefly, thoſe done with deliberation, againſt Light, Knowledge, and Conſcience: For wee know, the further that euen *Peter* himſelf went in

Caiphas

Caiphas Hall, he swore and forswore, denying *CHRIST* so much the more: But it was a great Mercy to bee called back againe: For which, let all in their feares wish and pray.

Schol. *What in the meane time must comfort and uphold poore fearfull soules, who imagine to haue committed this sin, therefore forsaking all meanes?*

Min. In my iudgement, a better information of their iudgements is of great consequence to helpe to sustaine the: For though we yeeld for a while to all they affirme, yet if they say, that they could wish they had not so sinned, certainly then, they haue not thus sinned; or if they feare to be, or fall into this sin they shal surely neuer commit this sin

Further, such persons must be demanded of; whether they bee come vnto that despight against *CHRIST*, that they would trample vpon his blood as vpon the blood of a Dogge? Whether their impious Blasphemy be such, that (with the Pharisees) they doe call him

Belze-

Belzebub? Whether those foregoing properties of this sinne haue beene in them, (*viz.*) a touched Heart, a taste of the powers of the Word of Truth, a taste of the powers of the World to come, to bee partakers of the spirit (whence al such who affirme that their former actions, and seeming Graces, haue only bin Hypocriticall lip-labor, are excluded from possibility to haue committed this sinne.) Whether they haue fallen quite away from the Religion? Whether they haue renounced their faith in *CHRIST*? Whether they haue ~~impugned~~ and oppressed the knowne Truth; yet persisting therein, with resolution still to go on therein? Whether they haue fallen against Knowledge & Conscience? Whether there be no infirmity in their sal? What long time it is since they haue so sinned? Whether or not as yet they may be reclaimed? Whether now they obstinately persecute Christ in all his members, so far as they are able? Whether they

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they runne not with a high hand, in all manner of grosse actuall finnes and rebellions? Whether their wickednesse be such, that (vnto their power) they draw others into the same excesse of riot with them? Whether their disease hath beene, and is, only in blasphemies of the mind, and then it is not, nor so long can be this great sin, which bursteth forth (as is proued) in store of all manner of grosse abominable actions? Whether if Christ were now amongst vs visibly, they would set to their hãds, & helpe to crucifie him againe? Whether their temporall bee turned into a finall Apostasie? (which is only a time for the whole Church to iudge thereof.) Finally, whether they be transformed (in a manner) into the very Diuell? so partaking of his light, knowledge, malice, and diuellish nature: all which properties to be in them, none but by aduice of the diuell (in the furie of a strong temptation) will dare to affirme: so that by that time these questions

ons haue beene pressed; and their contrarie, lying, shifting, sophisticall answers, objections, and euasions, refuted and discouered, it is likely by the Grace of God, and the other meanes, that the furie of the Temptation will diminish, and their Iudgements bee somewhat enlightned: since it is a tricke of the Diuell in Temptation, (chiefly when hee is aided by Melancholly) to make our least sinnes our greatest, and our indifferent sinnes, the sin against the Holy Spirit. Therefore, now to conclude this point, all such poore sinners, who either feare to haue committed, or to commit this sin, not hauing the fore-named properties, (for some, or a few of them will proue nothing) may cheare vp their fainting spirits, and lift vp their feeble falling hands, & weake knees, making straight steps into their feet, (as the Apostle speaketh) lest that which is halting be turned out of the way. For their sinne is farre, farre, farre, and not neare
this

this most feareful extreamely impious Blasphemy, vnto which Repentance is denied: Far from this finall Apostasie, & wilfull malicious sin, against knowledge, and the conuincing, coole, well-aduised Light of Conscience: Farre, far, and not neare this sin vnto death, called, The sinne against the *HOLY GHOST*: and therefore may, and ought boldly to vse all the holy means appointed of *GOD* to attaine the assurance of saluation.

Schol. But to returne to our former purpose, how commeth it to passe that the Children of *GOD* fall into such grieuous sinnes; Grace by the Holy Ghost being begun in them?

*Ephc. 4.
29, 30.*

Min. Because they nourish not the grace of God, but suffer the power of sinne to over-rule them.

Schol. After what manner do the degrees of sinne grow upon the Elect?

Min. First, the mind is blinded, the Wil peruerterd, and the affections corrupted, with the desires of the pleasures

tures of Sinne. 2. The Graces of the holy Spirit are quenched, by the entertaining of Worldly lusts.

3. The inward restraining Grace being away, and so the heart defiled with vncleannesse, the Members of the body, (which are now become the Weapons of vnrighteousnesse,) hauing no power to resist, doe yeeld, and fulfill the will of the Flesh.

Scholler. *What may we learne from hence?*

Minister. First, to take good heed, and beware of the first motions of sin. Next, warily to entertaine grace, both in flying all occasions of wickednesse, and entertaining all holy Exercises; therby preuenting hardnesse of heart, blindnesse of Mind, and deadnesse of Spirit. Further, to haue a continuall Battell against the vildnesse of our inward lusts. Lastly, although the flesh refuse to Fight; yet to be constant, and neuer giue ouer striuing, if it were but with one sigh vnto God, from the

K

sense

Rō. 7. 12,
23.

Rom. 7. 7.
1. Theſſ. 5.
22.
Iude 23.
Gen. 3. 3.
& 39. 10.

Rō. 7. 24,
25.

sense and burden of corruption.

Sch. *what is the disposition and state of the Child of God, when hee sinneth in the aforesaid manner?*

Pf. 51. 10,
11, 12.

Reu. 3. 1,
2, 3, 4.

Reu. 2. 15,
16, 19.

Minist. He is senslesse, either of the ioyes which he once felt, or of the terrors wherewith his soule once was pierced, because he hath quenched the Spirit. Next, the loue of sinne preuaileth against that loue which formerly he had of God. Then the heart is hardened; in which, although there abide a memorie of Wrath, yet there remaineth no terror to be as a bridle to curb and restraine sinne.

Further, there is a sluggish vnwilling carelesnesse, in performance of all spirituall exercises: hee hath then no pleasure in prayer, reading, or hearing of the word, &c. Last of all, those small sinnes, which before hee made Conscience of, hee will neither account so much of them, nor of greater sinnes, as before hee did of euill thoughts.

Schol

Schol. *What is the cause hereof?*

Minister. First, an inward desertion of the Spirit: Next, the tyranny of the flesh, in the Lusts of it.

Schol. *What causeth the Spirit of God to withdraw himselfe?*

Minist. Sinne and impenitencie.

Schol. *What maketh the affections to be thus vile?*

Ephc. 4. 30

Minister. First, a distaste of the meanes of Grace. 2. Pleasure in vn-righteousnesse.

Schol. *Doth the Child of God sinne as freely, and as senslesly as the wicked and reprobate?*

Min. Before he be called he may.

Schol. *But after effectually calling, will he sinne as freely and loosely without conscience as the wicked?*

Minister. As concerning the vnrenewed part.

Sch. *How is it possible that the Child of God being effectually called, can fall, seeing he hath the Spirit of God?*

Minist. By reason of the weaknesse

Gal. 5. 15.

Pro. 4. 23.

of grace, and strength of corruption. Then because the Child of God suffereth the heart to go loose, without laying any imposition and burden vpon the same, either of terrour or inward strife, by holy exercises of the mind, or outward lawful imployments of an ordinarie calling.

Schol. *What necessitie is there of this burdening the heart?*

Mat. 15. 19
Gen. 6. 5.

Minist. Because the heart is neuer idle, but in continuall motion: therefore, when we ouercome it not with good things (it being now bent vnto all euill) or when in struiuing we are not equall vnto it; it ouercometh vs, making vs to fall shamefully.

Schol. *Doth the Child of God for all this sinne so freely, that he scapeth in the meane time vchallenged?*

Rom. 2. 15

Minist. No, for in the time of his sinning, he hath a reprobuing accuser within him.

Schol. *What in this doth the renewed part?*

Minist.

Minist. It will not suffer him to take his full swinge therein, but he is displeased with it: It admonisheth, but is not heard: It opposeth it selfe, but hath no force to controule, command, or restrain, but is overcome by the old floods of filthinesse of the vnrenewed part: And thus it lyeth as it were smothered, drowned, and quenched: and so the Spirit cometh to be grieved.

Esa. 30. 21

Schol. Now tell me if the Child of God can fall after that he hath receiued great comfort?

Minist. He may, for Peter, after that he was ouershadowed on the Mount, did fall grievously, denying and forswearing Christ. And also afterwards, when he had receiued a farre greater measure of the Spirit, did not only dissemble himselfe, but also drew Barnabas in the same hypocrisie.

Gal. 2. 12.

Schol. Can the Child of God, after that hee hath beene heauily cast downe with terror, fall againe?

Isa. 39. 2. 6

1. Chr. 21

1.

Minist. He may: so *Ezechias*, after he had beene greatly terrified, did fall; so did *David* in numbring the people.

Schol. *Why suffereth the Lord his Saints to fall thus?*

1. Cor. 10.

12.

Minist. First, to teach him that standeth to take heed lest he fall. Secondly, to shew vnto the Saints their owne weaknesse. 3. To teach them to entertaine and cherish God carefully in their hearts. 4. To make his children earnest in begging the grace of sanctification (yea, aboue the grace of feeling) that their election may be confirmed so much the surer vnto them thereby.

Sch. *Doth the Lord suffer his Saints after they haue fallen, to sleepe in sinne?*

Minist. Not alwayes, but in the end he wakeneth them.

Gen. 42.

21, 22.

Schol. *What is the first thing which God worketh in them at their wakening?*

Minist. He worketh in them, first a sight: secondly, a sense of sinne: lastly, a feare of punishment.

Schol.

Sch. *What manner of sight worketh he?*

Minist. First, hee letteth them see the hainousnesse of their sinnes in hauing offended so glorious, dreadfull, and terrible a Maiestie. Then he aggrauateth their sinnes so much the more, in that it was against the light of conscience and feeling, after their effectuall calling: therefore the wrath of God to be so much the more incensed against their sinne. Lastly, he sheweth them to be guiltie, and by their owne confessions, iudge and condemne the to be worthy of Hell-fire.

Sch. *What manner of sense is that the Child of God hath being thus awakened?*

Minist. First, a sensible torment: Next, an absence of the holy Spirit, & his sinne standing vp betwixt him and the mercy of God.

Schol. *What manner of torment is that which he feeleth?*

Minist. The torture-racking Conscience, drawing him before Gods tribunall, accusing, conuicting, and condemning

2. Chr. 34.
27, 28.

Ier. 31. 18,
19.

Eze. 36. 31
Psal. 88. 2,
3, 4, 5, 6, 7
8.

demning him, beginning to be a terrible executioner, in vexing and tossing the soule, with the intollerable sting of an vnspeakable Wrath.

Psa. 88. 15

16.

Psal. 3. 4.

Schol. *What in the meane time doth the soule in such an estate?*

Minist. It suffereth vnder intollerable weights and burdens, doubtings, heavy and conflicting battels, not being able to find any issue.

Schol. *What manner of feare is that which the Child of God hath being wakened?*

Psal. 71. 9.

Psa. 143. 7

Minist. A feare of eternall reiection from God. Next, a feare that his effectual calling (which he once imagined to be good) was but counterfeite. Further, a feare that the holy Spirit will neuer come againe, either to comfort or sanctifie him, in that measure he formerly enioyed it. Lastly, a feare that either his sinne will not be forgiven him; or at least will bring some great shame and punishment vpon him.

Psa. 51. 17.

Schol. *In this estate what is the disposition*

tion of the Child of God towards sinne?

Min. He wisheth from the bottome of his heart he had not so sinned. Next he hath indignation at sin, not so much for the torment he feeleth, as that he hath offended so good and gracious a God. Yea, he abhorreth himselfe for his sinne.

Iob 39. 37
38.
and 42 6.

Schol. *what learne we from this manner of wakening of Gods Saints?*

Min. First, that God will not suffer his children to sleepe for ever in their sinnes. Next, that sinne hath a most terrible fearefull countenance. Lastly, that though sin lurke for a while, and seeme pleasant to the tast, yet it bringeth with it the extremest sorrow in the world: yea, if God but waken any for an euill thought, it proueth more fearfull than all the torments in the earth.

Ge. 42. 22.

Schol. *which be the sinnes that trouble the child of God most?*

Minist. Those sinnes which he committeth after his effectuall calling.

Schol. *But, will the Lord suffer his*
Child

*Children to lye still thus vnder terrour
and doubting?*

Min. No.

*Schol. What, and how worketh he in
his Saints, after that in this manner he
hath beaten them downe?*

Ier. 31. 18

19

Eze. 36. 31

Za. 12. 10,

11, 12.

Minist. First, he softneth the heart
in a bitter sorrow, in the abundance
of the spirit of Prayer and Mourning,
to powre out the Heart before him,
with many teares, and strong cryes.
Next, by degrees in proesse of time,
he powreth out, first a hope, then a
sense and perswasion of the Remission
of sinnes: cleansing the soule from
guiltinesse, through his most pretious
Bloud, ali-sufficient Merits, and Satis
faction, being apprehended and appli
ed by Faith, which hee then increa
seth and strengtheneth to see and lay
hold vpon the promises of life. Then,
hereupon he bringeth Comfort, and
more assured perswasion vnto the
soule, confirming and settling the wea
rie & troubled Heart, with the spirit of
Peace.

Psal. 143.

8, 9, 10, 11.

Peace. Lastly, he giueth the trembling Soule a free accessse vnto his Countenance, with boldnesse to draw neare vnto the Throne of Grace; and crie *Abba, Father*. So that marke how fearefull it was before of his dreadful Maiestie, & how it was perplexed in doubting of his loue, it will now find him a thousand times more comfortable & more sweet in powring out of his loue and the sense thereof, by the Spirit of adoption, and ioy of the Holy Ghost.

Sch. *what fruits bringeth this forth?*

Min. In respect of God, the child of GOD will loue him better than euer hee did before. The Lord will also bee most precious in his eyes: and the promise will bee as meat and drinke vnto the soule. Next, in regard of sinne hee will hate and abhorre it more than euer hee did, and will bee more warie of the deceitfulness thereof, that it snare and intice him not in the like manner againe.

Further,

Heb. 4. 16.
Rom. 8. 15
Gal 4. 5, 6

Pf. 116. 1,
2, 3, 4, 5, 6,
&c.

Iob 42. 6.

Further, he will abhorre himselfe in regard of sinne, accounting of himselfe as of the most base and miserable wretch in the world. Lastly, he will labour instantly, in season and out of season, to make a couenant with the eyes, the tongue and all the members of the body, watching also diligētly ouer the heart and affections, that, as in former times, they riot not in licentiousnesse.

Iob 31. 1.

Schol. *Yet I would know, whether one feeling the bitternesse of his sinne, and mourning for the same, & hauing a sense of the forgiuenes thereof, with a full purpose neuer to doe so any more by Gods grace: if yet for all this, he can fall into the same sinne againe.*

Minist. Yea certainly in some sort.

Schol. *How so?*

Heb. 12. 1.

Min. First, because in men there is a predominant sin of naturall inclination, which hath more power ouer a man than any other sinne: which cleaueth as close vnto him, as the skin of his body. This sinne, for the most part leadeth

leadeth, and ouerruleth a man: well it may be that with much grieve, sorrow, mourning, and with many teares he may obtaine grace to see, hate, strue against it, and in part to slay it, but do what he can, he will hardly get it altogether abolished. Againe, because Satan the cruell enemy of our saluation, still prouoketh the child of God chiefly with the inticements of that ouerruling sin, working after this manner: First, he watcheth diligently for an opportunity to catch vs, when we are not vpon our guard, or when (being carelessse) we thinke and soothe our selues that we haue sufficiently ouercome & mastered such a sin, and that we shall not be troubled therewith any more. Then hauing thus at vnawares surprised vs, (we being vnarmed, and not able to resist) his inticements (aided by our inward foes) reenter into vs againe by degrees: so causing vs to fall by little and little. For, first he casteth a faire smooth vaile over the predominat sin of

Rom. 7. 25

Luk. 22.
31.

2. Cor. 2.
11.

Rō. 7. 13.

of naturall inclination, making it either (if it be possible) to appeare no sinne at all, or at least to be but a smal, light, trifling thing, & not out of measure sinfull, as indeed it is: after which (frailtie not being able to resist) the affections are defiled, inflamed and set on fire, with a loue to the inticing object of seeming delight: which being done (the flesh and carnall reason now bearing sway) he neuer leaueth vntill he cause the Child of God to fall into the same sin againe; vnlesse the Lord by speciall grace sustaine him.

Schol. What moueth that cruell enemie to assault Gods Children in that terrible manner?

Minist. The hatred which he hath, first, against God, & then against man because of God. Next, because aboue all things he would gladliest haue one to fall away, who hath obtained Grace: For this hee thinketh is his glory, to disgrace the worke of the holy Spirit in vs; and to cause the Name
and

and holy Religion of God to be Blaphemed; As also that he may bragge (if it were possible,) of his victorie ouer the Power and Grace of God. And further, because there is rooted in him an vn satiab le desire of the destruction of all the creatures of God, but especially of his Elected children.

2. Pet. 5. 8.

Sch. what lesson ariseth from hence?

Min. First, to take no Truce with sin, because this cruel enemy entreth vnto the soule therby: for dallying with sin, is as it were a doore for him to enter in vs: the soule then being the place of his residence. 2. To labour diligently and narrowly, to finde out all our sinnes: chiefly that predominant of Naturall inclination. 3. We must labour to be in a continuall Battell alwaies with all our sins, giuing them no rest: Nay, not so much as suffring an euill thought to enter into our mind, with peace, but to surpasse, pursue and crucifie it, presently, by lifting vp the heart vnto Christ, and struiuing against it.

Pf. 97. 10.
Psa. 30. 22

Lam. 3. 40.

Fourthly,

Psal. 32. 5.

1. Cor. 16.
13.1. Cor. 16.
13.

Fourthly, to be sure that we repent vs of al our sins, truly, as often, & so many as possibly we can remember, craning pardon for those wee cannot call to mind; and as our eyes are opened, by which we see more & more, to be sure we purge all out, conceale nothing from God: so making a cleane conscience. 5. To be at a continuall Battell with all our euill affections, pressing them downe with a continual remorse and sorrow, with Faith in the Obedience, Merits, Death, and Resurrection of Christ Iesus. 6. To watch continually, and beware that the strength of sinne on a sudden inflame not so the powers of the soule, that they breake out like fire, in the whole man. 7. To be sure aboue all things we continue a most earnest constant fight against our predominant sinne, being warie as we loue our life and peace, that we suffer not the least motions thereof, to enter in our Soules, because this (aboue all other sins) is the traitor that will soonest

nest deceiue vs, vnder shew of friendship. For if we suffer the thoughts thereof to encroch vpon vs, it will passe our power to restraine the same; vntill (to our extreme sorow) it haue burst forth in action. Further, to labour to fill the heart, both with the Word, and with a sense of our continuall guiltinesse, because we drinke iniquity continually, like vnto water: endeououring therefore to let the feare of God so possesse the soule, as to terrifie it from every little sin, remēbring also continually the excellencie of that *ever glorious Crowne*, prepared for all those, who with a true (though weake) endeavour, (according to Grace giuen) strīue for the same, with patience, running that race which is set before them, lest with the dāned, they burne in Hell fire for euer. Then, to labour with all our might to keep a broken & contrite heart, soft, & humbled, not only for the euil we do, but also for that good we shold haue, & do.

Further, to be familiar with *G O D* in

L

Praier,

Rom. 7. 11.

Col. 3. 17.

Heb. 12. 1.

Ps. 51. 17.

Rom. 7. 18

19.

Jonah 1.8

Tit.2.13.

Tit.2.13.

Praier,labouring so to settle the heart, that we may be more & more acquainted with him. In which we must marke what our dispositiō is before we pray, what comfort we haue in prayer, and how we are disposed after praier:when if we find no comfortable presence or sence of his Loue,we must looke backe into our former actions, since last we receiued comfort,viewing what *Ionas* causeth this tempest: which found, we then must neuer giue ouer, vntill by a sound repentance we haue purged the heart thereof.Lastly,to endeuor(what-soeuer the world thinke)still to keepe a sorrowfull & lowly heart, longing for *his blessed Maiesty* vntil he come:when we feele him present, blessing him for the same, & diligently regarding him by faith and a good conscience.

Sch. Seeing the Lord hath all grace in his owne hand, and both biddeth vs be holy as he is holy, and hath power to make vs holy:what is the cause that he suffreth his deare Saints to fall sometimes againe

and

and againe vnto the same sins which they hate, being sorrowfull for them, and desiring earnestly to leaue them?

Minist. To exercise their Faith and Repentance, and humble them lest they should grow proud. To make them loath this present life (in regard of sinne,) when they behold and feele themselves thus snared against their Wils. To long for that life, where they shall neuer sinne any more, but serue their God willingly, perfectly, and constantly for euer and euer.

Iob 42.6.

Phil. 1.23.

Sc. May any one then conclude that he is under the eternall terror of Gods wrath reprobated, when he feeleth an absence of God, a presēce of sin after remorse, & true sorrow, falling into the same sin againe?

Rom. 7.15
Vers. 20.

Vers. 19.

Minist. No.

Schol. In such an extremitie, what must then uphold?

Min. Three things. 1. To looke vnto that which God worketh in vs. 2. To look diligently into the nature of God. 3. Vnto the examples of the Saints.

Schol. *What should be obserued, concerning GODS working in vs?*

Minist. First, that seeing we consist of diuers contrary parts renewed and vnrenewed; that there may be in the renewed a misliking of the euill, that we may say with *S. Paul*, It is no more we, but sinne, which reigneth in vs, doing the euil. So again, The thing which I hate, that do I, and the good thing which I would, that do I not. Next, we must be sure, that so often as we fal, we must immediatly flie vnto *GOD* by repentance, to obtaine new remission & Pardon, not delaying the time, lest ere we be aware, deadnesse and hardnesse of heart steale vpō vs, seeing he who is vnfit to day shal be lesse fit to morrow; remembring therewithall, lest Satan (who watcheth but an opportunity to drowne the soule in perpetual sorrow) suggest some lye or slander vpon the Truth of *GOD*; That the iust man (as it is written) falleth seuen times a day, and riseth againe: and that when a sinner

ner repenteth him of his finnes, from the bottome of his heart, God will put away all his iniquities out of his sight. And further, that since he himselfe (the Law-maker,) in the Gospell hath commanded vs, to forgiue our brother, not onely seuen times, but also seuentie times a day; not to doubt, (seeing he is the perfect patterne and Fountaine of Mercy) but that he will put in practise his owne commandement.

Further, we must obserue, whether the falling into sin, bringeth with it a new and more mortall hatred vnto the same sin, with new exercises of Faith; so that looke how fast and often sinne assaileth vs, we be as busie labouring & thinking of new engines, with which we may resist, destroy, and expell the same; resolving by the grace of God neuer to giue ouer, vntill we obtaine victorie ouer it: with a resolution to fight constantly against it, thogh GOD should humble vs with such a crosse vntill our last breath; here trying whe-

Pro. 24. 16
Ezek. 33.
Eze. 18. 21

Luk. 17.
13.

ther yet in this extreme sorrowfull estate. (we haue a secret hope) with hea-
 nie, low, drowned, stollen sighs, that
 God will one day, in his owne good
 time relieue vs; we in the meane time
 retaining a holy humble ieaiousie ouer
 our selues, altogether relying vpon
 God, and mourning as oft as we are a-
 ble, for strength against it: chie fly then
 when we imagine all peace, the power,
 and rage thereof being quite subdued.
 Then also, we must marke, if our loue
 vnto God maketh also our loue vnto
 Christ Iesus, to grow bold and violent;
 so that we run vnto him with all our
 might, laying hold of him & his right-
 teousnes, for our life, with a vehement
 loue (grounded vpon his Nature,) which
 will not be put back with what-
 soeuer cheeks: Thus crying vnto him
 continually, for a sense and Feeling of
 remission of our sinnes: (for those vn-
 to whom much is forgiven, they loue
 much,) it being vnto vs a most sure to-
 ken of Forgiuenesse, when our Soules
 are

Mat. 15.

27.

Can. 8.1,

2.

are bound vp with a secret sweet Loue
vnto *CHRIST IESVS*.

Lastly, we must take heed, and be sure
that we haue this disposition in vs, that
because we haue so often found *GOD*
so exceeding good and mercifull in
forgiuing vs againe and againe, that (if
it were possible) although there were
no Hell, yet for the loue of God only,
we would abstaine from sinne, and the
occasions thereof.

Schol. *what should wee looke to in
the Nature of Goa?*

Minist. That he is Mercie and Loue
it selfe, and through Loue hath sent
CHRIST to redeeme vs: and that he
looketh not vnto our vnworthinesse,
but vnto his owne mercies. That as the
pitiful parents tender the good of their
children in all chastisements: so doth
God in all these Crosses, procure the
good of his Saints. That there bee
more Mercies in *GOD*, then sinnes in
vs. That as he is able to forgiue vs one
sinne, so is he able to forgiue vs many

L 4

hundred

Psal. 26. 3.

1. Ioh. 4.
16.
Ioh 3. 16.
Eze. 36.
22.

Psal. 103.
13.
Heb. 12.
10.
Psal. 5.

Isa. 1. 18.

Luk. 17. 3,

4.

hundred thousand sinnes : euen so often as he giueth vnto vs Faith and Repentance. For the Lord neuer bestoweth these graces vpon any, whom hee also therewith forgiueth not.

Schol. what should we haue regard vnto, in the examples of the Saints?

Minist. First, looke how they haue fallen after Grace obtained. 2. Consider how God hath freely forgiuen them. 3. Consider that they not onely obtained Mercie for themselues, but that they also might be the examples of the Mercies of God vnto others. *Paul*, he obtained mercie, that Iesus Christ might shew vpon him all long suffering, for an example vnto all such who should in time to come beleeu vnto eternall life. And *Abraham*, his faith was accounted vnto him for righteousness; and it is taken, not for him onely, but also for vs, who beleueth in him, who raiseth vp *IESVS* our *LORD* from the dead.

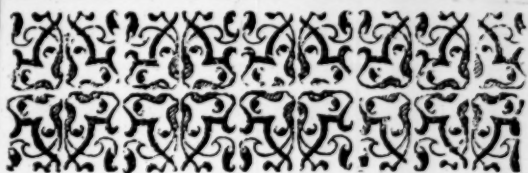
1. Tim 1.

16.


Rom. 4. 23

24.

FINIS.



A Prayer for the Distressed.


 Most Mighty, most Glorious
 Eternall, iust, Holy, Omnipotent,
 All-seeing, and Euer-
 liuing GOD, who art full of
 terrible Maiesty in all thy works, iust in al
 thy Iudgements. yet most of all wonderful
 in thy CHRIST: Since now it hath beene
 thy blessed will, to send vnto thy poore di-
 stressed seruants this weake helpe, how to
 know, shun, & iudge of thy wrath: Be gra-
 ciously pleased also by the bowels of all thy
 tender Mercies in thy CHRIST, to giue
 a blessing vnto the same, accompanying it
 with the powerfull working of thy mar-
 uellous spirit, that therby it may be able to
 minister a word in due time to their wea-
 ried soules, effecting that for which thou
 hast sent it. And for the glory of thy names
 sake

Take so remove thou the Darknes, Blindnesse, Ignorance, Obstinacie, and terrors of their Mind, Eyes, Understanding, Will and Conscience, that the abused powers of their soules, may no more be staied by any deluding Fancies, from effecting their proper Functions: To effect which, O be pleased, thou boundlesse bottomlesse Ocean of Mercy, for I E S V S sake, to remove from before them that vail which is drawne before, and spread ouer all Flesh, that they may see & iudge of things inuisible: thus attaining to haue a good conceit of thee, their most gracious and louing G O D. O, since all Nations are as nothing before thee, & in that they are, it is because thou callest things that are not, as though they were (thus causing them to be) therefore but call thou them, which in their owne eyes and feeling are not, & they shall presently be somewhat: for so long as their abused fancies present thee vnto them as their Enemye, perswading themselves not to belong vnto thy Decree, what can they doe but run away from thee? Therefore for thy Mercies

Mercies sake in redemption, passe thou by
all their transgressions, onely looking
through the all-sufficient Merits of thy
well-beloued Sonne vpon them, that thus
their sins may not stay thy mercies. And
giue the willing hearts to come vnto the
place where thy honour dwelleth: that in
thy good time the meanes may so soften
their hard hearts (by thy mighty assisting
power) that they may attain vnto the spi-
rit of mourning and compassion; thus tea-
ching them to lay hold vpon Christ (that
Altar of refuge) for their life. And since
Faith and repentance are thy gift; giue
vnto the these graces for thy Christs sake
that so confessing their sins, they may call
vnto thee for mercy, thy mercy by repen-
tance; Thus giuing them assurance of re-
mission of sins, that so remission of sinnes
may giue the assurance of saluation. And
for those who lie now as thunder beaten
vnder the terrour of thy wrath: O looke
vpon them also in the multitude of tender
cōpassions: heare them now speedily when
their spirit faileth, put their teares in thy
bottle,

Bottle, and secretly comfort them with thy choice consolations, giuing the a lively hope in expectation of their ioyful deliverance. In the mean time perswade their soules that they are thine, that fury is not in thee, that all these things shall work together for the best vnto them. And good Lord, so temper thou the seueritie of thy Iustice and terrours of their Consciences, that as thou castest them downe with the one hand, so thou wouldest raise and hold them vp by the other: as thou shewest vnto the the threatnings due vnto their sins (and thereby the exacting rigour of thy Iustice) so open their Eies to see thy manifold free promises in CHRIST IESVS; that they may apply the merits & vertue of his obedience, death, passion, & Bloud, vnto their trembling soules. Oh as thou art mighty to saue, so shew thy mighty power, in confounding all their enemies; in wrath remembering mercy. And grant vnto them for thy Christs sake, grace to be truly humbled vnder thy mightie hand, & draw neare vnto thee, that thou maiest

maiest raise them up in thy good time. Vntill which time giue them patience, Hope, Faith in thy Promises, the Spirit of prayer, many comforters; and in the multitude of thy exceeding mercies, accept of their faint and weake groanes, sighs, desires, wishes, and prayers, giuing a blessing vnto all their endeuours. And good Lord, of thy most exceeding rich mercies, for Christs sake, Confound Satan, and all his suggestions in any of these thy Children, by thy mightie, and unresistable power: and though thou suffer him to tempt, yet let him neuer ouercome them. But discover thou the Tempter in his colours, that so (discerning him to bee the Father of Liers) they may no more beleue his suggestions. And teach them all, so to beleue thee in thy VVord (using the means of their saluation) that in thy good time, they may find peace of conscience, and ioy in the Holy Ghost. And good Lord, because if thou present thy selfe vnto them as a consuming fire, no creature dare approch the mount of thy Holinesse;

O put off thy glittering sword for a while, and arme thee with all thy attributes of mercy: that so these poore soules may with boldnes draw neare vnto thy Throne, so confessing their miserie, and giuing thee praise of thy glory, that thou maist restore vnto them their peace. And, o blessed Lord, although thou come not untill the fourth watch, yet come at last, and suffer them neuer to depart this life, untill thou say vnto their soules, that thou art their Euerlasting Salvation: And in the meane time, although thou come not so soone as they call: yet untill thou come (lest Satan deceiue them) overthrow, diminish, and delay all his fierie temptations, that euen by this they may know thou fauourest them, because this their enemy doth not triumph against them. And when thy good time shall be. though now (in their sight, sense, and feeling) thou seeme to teare and rend the mountaines before thee, in such terror, as though thou either wert bent to destroy, or hadst neuer loued them: yet appeare thou (for thy Christs sake) at last

last in that still and soft voice, wherein
thou usest to speake peace vnto thy chil-
dren: so comforting them according to
the dayes wherein thou hadst afflicted
them: that thus both the one and the other
(yea all of them) may glorifie thy great
Name much more, by their conuersion &
consolation, than euer formerly they dis-
honoured thee, in the time of their sinnes,
temptations, and former ignorance; And
that onely for Iesus Christs sake, thy deare
Sonne, in whom alone thou art well plea-
sed: To whom with thee, and thy bles-
sed Spirit, be all Honour, Glorie, Power,
Praise, Might, and Dominion,
world without end; for
euer and euer,
Amen.
